

**UCWANINGO LWAMAGAMA EMITHI NGESIZULU NJENGOBA ESETSHENZISWA
EKWELASHWENI NGENDLELA YENDABUKO. (THE STUDY OF ISIZULU
MEDICINAL NAMES AS REFLECTED IN INDIGENOUS HEALING SYSTEMS)**

by

MTHOKOZISI CHRISTOPHER MYEZA

Submitted in accordance with the requirements for the degree of

MASTER OF ARTS

in the subject

AFRICAN LANGUAGES

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: DR E M MABUZA

CO-SUPERVISOR: MS C D NTULI

JANUARY 2013

Student number: **3360-693-5**

ISIFUNGO

Mina **MTHOKOZISI CHRISTOPHER MYEZA**, ngiyafunga ngiyaqinisa ukuthi **UCWANINGO LWAMAGAMA EMITHI NGESIZULU NJENGOBA ESETSHENZISWA EKWELASHWENI NGENDLELA YENDABUKO (THE STUDY OF ISIZULU MEDICINAL NAMES AS REFLECTED IN INDIGENOUS HEALING SYSTEMS)** lungumsebenzi wami ongancike ndawo nakumuntu. Ngizibophezele ekutheni ngiwumele ngayo yonke indlela konke engikulobe kulo msebenzi, ngoba kuwumqondo wami ozimele. Imithombo engiyisebenzisile kanye naleyo engicaphune kuyo ngiyiveze yonke njengoba injalo.

.....
Myeza M. C.

.....
Usuku

ISETHULO

Lo msebenzi ngifisa ukuwethula emndenini wami, kunkosikazi uMaZuma-uDumile Bonisile kanye nendodana yami uSikhanyiso nendodakazi uNongcebo, amaZukwase oSicubu asosiwa siyaphekwa oMpangela engibathanda ngenhliziyo yami yonke. Ngibonga kubo ukungipha isisekelo sekhaya esifudumele noma sengizwa ungisinda lo msebenzi bebengisingatha njalo. Amazwi abo abengivuselela ithenjana ebelihamba lihambe lifune ukufiphala ngenxa yemiqansa ebekufanele ngiyiqwale ukuze ngidundubale. Ngakho-ke yilo leli thenjana engethula ngalo lo msebenzi. Engethemba ukuthi lo msebenzi uyoza eminye engcono kusasa. Ngifisa nokuthi noma abantabami sebelandela eminye imikhakha yolwazi yokuziphilisa, lo msebenzi ubakhumbuze ukuthi nakhu okwakuthandwa nguyise naye akuncela kuzigwazi ezingebhezi zazo zivundile.

AMAZWI OKUBONGA

Okokuqala ngithanda ukubonga uSomandla yena obuka isidalwa esingumuntu ngeso abantu abangasibuki ngalo, namathongo akithi ngokungisingatha ngenza lo msebenzi, bahamba nami kwaze kwaba kuleli banga. Ngithi Bayethe! Udumo lukufanele wena wedwa Somandla.

Ngibuye ngidlulise ukubonga kwami kulaba bantu abalandelayo:

Ngidlulisa ukubonga okukhulu kuDokotela E. M. Mabuza noMs C. D. Ntuli ngokungicathulisa size siyiphothule le mbenge.

Ngibonga unkosikazi indodana nendodakazi yami nezingane zakwethu zonke kanye nomzali wami intombi kaDladla ababambe iqhaza elikhulu ekungikhuthazeni ukuthi ngiwuphothule lo msebenzi.

Ngibonga ngiyanconcoza kubo bonke abantu abafake isandla ngandlela thize ekuphumeliseni lo msebenzi. Nime njalo!

ABSTRACT

The study of isiZulu medicine names as reflected in indigenous healing system. . This research focuses on the meaning of names of natural herbs in isiZulu language which form part of traditional medicine within the Zulu world view. It plays an important role in the manifestation of a composite picture of Zulu society. This research also proposes to investigate isiZulu medicine names as reflected in indigenous healing systems within the Zulu society which forms what is known as Zulu cosmology.

The primary objective of this research is to contribute to an understanding of the ways in which humans use natural herbs and animal parts in constructing healthy life as part of healing practice.

This research is conceptually based on the nature of the language as a symbolic representation of reality and its role in the traditional healing systems. It attempts to do a critical interpretation of meaning of isiZulu natural medicines names with help of international theories which might be applicable to a Zulu situation as well as oral testimonies of local informants and traditional healers, as the research is based on local concepts.

Language is the expression of human communication through which knowledge, belief, and behavior can be experienced, explained and shared. This makes language the most efficient means of transmitting knowledge of healing and culture, and it is the owners of that culture that lose the most when a language dies.

Every culture has adapted to a unique circumstances, and the language expresses those circumstances. Identity is closely associated with language. What we talk about, think, and believe is closely bound up with the words and symbols we have, so the history of a culture and knowledge of healing can be traced in its language which is a major form of human communication and interaction.

The recognition of Indigenous Knowledge Systems is being encouraged in most parts of the world as it enriches and enhances indigenous peoples' self esteem. In Africa for instance, the recognition of indigenous peoples together with Indigenous Knowledge Systems, seems to have given rise to a concepts called 'Africa Renaissance', which implies the renewal or the regeneration of the African continent.

Indigenous Knowledge Systems are vital in teaching us different ways of thinking about life, of approaching our day to day existence on the environment. Recognizing and developing these traditional knowledge systems might help indigenous peoples all over South Africa particular in KZN to preserve their traditional knowledge about the environment as well as their cultural identities of which language is a major component. Language and human identity are inherently linked and inseparable. For many people, the loss of language may bring loss of identity, dignity, sense of community and traditional religion or spirituality.

When language is lost, people of that particular language also lose the knowledge contained in that language's words, symbols, grammar and expressive elements such as meaning and indigenous aphorisms that can never be recovered if the language has not been studied or recorded.

Selected natural medicines species form the basis of this research on account of their direct link on Zulu people's culture, indigenous medicines and language reflected through healing systems.

In African continent, one should bear in mind that the power of medicines made from herbs, barks and animals, is combined with the power of the diviner which plays an important role in cure of illness.

A society is formed by a common culture and language, and is molded by acceptance of rules, customs, and ways of life and moral responsibility that promote ideas and ideals that secure the survival of society. The understanding of such a background context about a society helps for a better analysis of its literature, particularly semantics within the isiZulu traditional medicine names. Language as the most valuable source for the understanding of a society because they are the reflection of a society from which they originate. Language as the product of an entire society, need to be studied in society and society through them.

Language is concerned with people's behavior and attitudes as they relate to the treatment of persons through the use of moral principles and by giving advice for providing guidance for people's lives. Adult members of society seem to have a binding duty of instilling good habits of behavior, guidelines and boundaries in life towards self-disciplined to the young generation and this prepares them to be responsible and considerate citizens in future. Communal responsibility in raising children is an African practice. The goal of this research is to assist in the development of understanding regarding the utilization of traditional medicine within the Zulu world view.

Language usage in the Zulu traditional healing practices is based on beliefs which existed long before the development and spread of modern scientific medicine. It is estimated by (Cunningham, 1993:10) that up to 80% of the African population make use of traditional healers in particular circumstances.

It should be noted that western practitioners place emphasis on what is wrong and tries to treat the symptoms, whereas the Zulu traditional healers focus on the reason and looks into the anxiety which accompanies the disease.

So, that is why the Zulu traditional healing is made of two components, that is to ascertain what / who is the cause of illness and then removal of the source of the illness. The traditional healer very seldom treats patients in isolation, that is why family members and members of the community are almost always involved. In addition to physical health care, the African (Zulu) traditional healers use specific psychological techniques in dealing with patients because they know and understand their needs and expectations. Language is considered as an essential tool, and is also regarded as a common vehicle through which a society can renew and reinforce its values, and restores a sense of pride, dignity and respect amongst its members as they stress the task of nation building in the context of joint action towards the eradication of antisocial practices which do not promote sustainable social relationships as well as survival of society.

This research concentrates on the regeneration and re-norming of society through the formulation, propagation and restoration of values reflected by indigenous healing system. So this facilitates the realization of the moral society through the regeneration of moral utilization of the traditional medicine. It promotes the essence of responsible behavior in the minds and hearts of people in the context of traditional medicine utilization.

ISINGENISO

Isizwe nesizwe sadalwa satshalwa nguSomandla echosheni elithile lomhlaba ukuba sibe yizimbali eziqhakazela ukudumisa yena oMikade. Sitshalwe lapho ukuba sigxile ngezimpande zaso eziphuza emajukujukwini eziphethu nemithombo yendabuko. Ukusimama kwaso, nokukwazi kwaso ukumelana nalo lonke uhlobo lwezivunguvungu, ozamcolo nesangquma. Kungenxa yobabalo nokugonywa esababalwa ngakho kwasekudabukweni kwaso.

USimakade unyathele isizwe nesizwe ngophawu lwaso esimdumisa simbabaze ngalo imihla yonke yaso. Umthombo ochanyuselwa yilesi nalesi sizwe, ugeleza njalo, ugelezele ezizukulwaneni ngezizukulwane eziyindlalifa nezithelo zenkonzo yamathongo, phezu kwazo zonke izimo, izikhathi eziyenga ukuphondula isizwe kulokho okungamagugu nesisekelo saso, isizwe siyama sizabalaze ngobusona. Siyama endleleni eyiyona yokugcinwa nokufezwa kwendumisa yokhokho njengoba basikelwa isihlangu nguMenzi.

Inqubo yonke ethina ukugcinwa kwemisebenzi yabadala asebephila kwelemimoya, iyinkomba yomkhando walokho okuyifa lethu njengesizwe kuleli chopho lezwekazi lase-Afrika. Kusifanele futhi kuyinselelo ukuba leli siko lokuqondisa nokuzinzisa imimoya yamathongo liqhutshwe ngendlela engaconsi phansi kuMenzi nakokhulukhulu ukuze konke esikwenzayo kubusiseke kusichume, ngokuba labo ababizelwa okuqondene nezimfihlakalo nezinkinga ezikhungethe abantu bakaSimakade, bakhanyiseleke ngendlela ephasile ze nempande bangayiphambanisi lapho beyithaka.

Imindeni phakathi kwesizwe ibusiswe ngezingane ezizinsika zayo nezinsika zesizwe. Lezi nsika zesizwe kumele zikhule zilwazi ukhondolo lokugcinwa kwamasiko esiNtu. Lokhu kodala ukuba iphunga lamakha libe lilokhu likhephukile njengesishomo somusi wemphepo yomhlatshelo, ize iyohaqa izwe lemimoya yezinyandezulu.

Kungalesi sizathu ukuba leli soyi kumele liphendulwe linyenyezwe ukuze lihlale liswakeme ze okuthukuswayo njengenhlanhlanhlo kungemile emenweni, ezinxeni nasemadwaleni. Kungakho kukhathalelikile ukuba uvukuzwe lo mlimela wakwethu ukuze isona singalingameli leli khethelo lekhaba. Ngaleyo ndlela asinakuzinyeza ngesivuno esiyoba ngumphumela wokwazisa nokugcina imisebenzi yabadala, ngoba siyobe sicebe ngengcebo, amanoni nezaqheqhe zendabuko.

Nina bengwazi ngalo mphonso ngizama ukukhalima isizwe esinsundu njengoba saphoqwa ukuba silandele amasiko nenqubo yezinye izizwe. Kuyiqiniso ukuthi abanqontshiwe balandela amasiko abanqobi baphele wonke amandla nawemilando, nawolimi naweqiniso okuyilo elibenza babe ngabantu bengakehlulwa ngengqondo. Banele bangehlulwa ngenqondo baphenduke izikhonzi. Ngakho-ke abahluliwe bahlala njalo bekhonzile, bezama ukuzifanisa ngokwenza nangokukhuluma njengabo abanqobi babo. Yingakho nje kuba lukhuni ukukholwa into eshiwo ngowebala labo, kube lula uma iqhamuka nowebala elimhlophe. Ngisho nalabo esicabanga ukuthi bafundile bancika kakhulu kulo mhlahlatho. Ngakho-ke asebenzene kulolu bhuku ababe besazazi ukuthi babengobani ngoba sebephundleke ingqondo.

Okudumazayo bagcina sebetshelwa yibo abanqobi babo okuyiyona milando yabo namasiko abo. Phela babatshela nje ngoba bafuna ukubagcina besenkungwini. Yikho lokhu okubenza abanqontshiwe behlala njalo ngokuzenyanya baze banyanye nempilo yabo yangayizolo. Baphilela ukuphakamisa phezu okwabezizwe. Kwesinye isikhathi baze bafunge bathi abezizwe yibo abaphethe lonke iqiniso lokuphila, ngisho nalo lelo lasekudluleni phambili kwelamathongo lapho uwonkewonke esekuMvelingqangi.

Lokhu kugcina sekwenza isizwe sinkashele amasiko nenkolo yabezizwe ngoba izifundiswa zakithi okufanele ngabe zingabaholi abakhanyisela isizwe saboMdabu, sezaqoma ukuwuhlaba inhlali ngokwamasiko nenkolo yoMdabu. Zanquma ukudla mfundambili njengemboma kodwa zimandla kokwaseNtshonalanga. Makusikhanyele ukuthi ezinye izinhlanga ziyakubophisa okwabo, zikubopha ngesikhali sabo esikhulu okungulimi lwabo, ngoba lona luqondene ngqo nabo, lubavusa umhlwenga luze lubakhumbuze ukuthi bangobani. Lokhu lukwenza kanje ngoba luyayelapha ingqondo ngoba lunjenje luphethe imilando yabo. Ngakho-ke okusemqoka

esikufundayo makuqondane kakhulu nesilokozane semilando yethu, nanokuthi yayingani nokuthi bukhulu buni eyayibufumbetheyo Kunene (1995).

Nina beNdondlo enophaphe ekhanda mangiphethe ngokuthi okukhulu kuqondene naleso sizukulwane sona siyoqhibuka ezidulini zomhlaba wethu, sona siyozazi, size siyazisise nemilando efumbethe izindlela ezingala zokulapha nokudumaza nokuvika izifo ezijikijelwa ngabakhunkuli, nolimi lwethu olunezalo izindlela nezigigaba zokulubeka.

Sekuyothi abezayo beqopha ezabo izinganekwane nemilando babuze kulo ulimi ukuthi luthini lona. Ngakho-ke inamuhla kaliqali ngathi, ikusasa lingokubona kwangayizolo ukuze abantu bandeduki. Nonkelani ningaphezi kulomphongolo wokwazi ngezinto ezithinta ubuthina ukuze nihlahlameliseke. Okukhulu wukuthi abantu abayeke ukuqoqobala ebeleni okungelona elabo. Hleze unina abaqalekise bese beba njalo yizingane ezingasoze zakhula Kunene (1995).

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ISIAHLUKO 1.

1.0 UKWETHULWA KOKUQUKETHWE UCWANINGO

1.1 ISINGENISO

Isihloko salolu cwaningo sikhuluma ngokuhlaziywa kwamagama emithi ngesiZulu njengoba esetshenziswa ekwelashweni ngendlela yendabuko. Lesi sihloko sisuswe ukubona iyindlala imiqulu ecwaningiwe ethinta imithi yemvelo ngokwezincazelo, ukwakheka kwayo nokusebenza kwayo uma kwelashwa nanokuthi inamandla angakanani. Makuvele ukuthi imithi yemvelo isetshenziswa kakhulu eNingizimu Afrika, izibalo ziveza ukuthi amaphesenti angama-80 abantu abansundu basebenzisa imithi yemvelo anduba babonane nodokotela (Cunningham 1993:1). Kuyacaca ukuthi njengesizwe sinomcebo ofihlekile okumele siwuvumbulule ukuze isizwe sihlomule kuwo. Ngakho-ke uCunningham (1993) uzama ukuveza ubumqoka bezimila ngenxa yokuthi zineqhaza elikhulu ekwelapheni kwesiNtu. Ngisho noma kungaze kuvele izindlela ezingcono zokwelapha ziyobe zilokhu zidingekile izindlela zesiNtu zokwelapha.

Injongo enkulu lapha, ukwenza ucwaningo ngamagama emithi yemvelo ngasohlangathini lolimi lwesiZulu encike olwazini lwendabuko oluphuza echibini lamasiko. Isizathu sokukhetha ukucwaninga ngamagama emithi yemvelo, ukuthi lunye ucwaningo oseluke lwenziwa kulo munxa lwenziwa nguDonda, 1997 ngaphansi kweqhuzu le Master of Arts, isihloko ayebhala ngaso sasithi (*THE STUDY OF ZULU EXPRESSION, CONCEPTS AND TERMS IN ASSOCIATION WITH UMUTHI*). Kanti esinye isizathu ukuthi iminxa ethinta ucwaningo lwamagama abantu, selwenziwe kakhulu nguSolwazi A. Koopman kusukela kunyaka we 1976 ngaphansi kweqhuzu le-honours kanye nele-*Master of Arts* ngo 1986. Kanye nabanye—ke abasazobalwa kulolu cwaningo.

UKoopman nabanye engisazobhala ngabo, bagxile kakhulu ekwakhekeni kwamagama abantu, izintaba nemifula, kanye nezincazelo ezimumethwe yilawo magama. Kuyacaca ngokusobala ukuthi ukwenza ucwaningo ngamagama abantu, imifula nezintaba, kuyobe kufana nokugida ndawonye, kube wudedende ukufa kwamazinyane ebulawa zindende. Ukuphinda into eseyenziwe ngabanye ayilwandisi ulwazi uma kungalethi okusha okungakaze kwenziwe ngaphambilini , ulwazi kufanele lwande lusabalale.

Emva kokupheqapheqa, kubukwa imisebenzi esicwaningiwe ngithole ukuthi useyedwa umcwaningi oseke wacwaninga ngamagama emithi yesiNtu. Lowo ngudokotela Donda ngo 1997 ocwaningo lwakhe ulwenze ngaphansi kweqhuzu le *Master of Arts*, isihloko ayebhala ngaso yilesi esibhalwe ngenhla. Ngibone kuyinselelo enkulu ukuba ngenze lolu cwaningo, enginokusola ukuthi muningi umcebo odinga ukuvunjululwa kulo munxa.

Injongongqangi yalolu cwaningo ukucubungula ngamagama emithi yemvelo, njengoba isetshenziswa ngolwazi lwendabuko okhalweni lokwelapha. Lolu cwaningo luhlose ukucubungula ukuthi umuthi njengoba uyisimila esizimilela endle ulithola kanjani igama obizwa ngalo noma uqanjwa kanjani kanye nencazelo yegama. Nanokuthi nje libaluleke ngani igama kumuthi. Luzophinda luthinte futhi amasiko esiNtu ngoba phela imithi yemvelo inakho ukusondelana namasiko esiNtu okuphinde kujobelele nenkolo yoboMdabu.

U-Alford (1988:15) ubeka uthi mayelana nokubaluleka kwamagama:

"Names usually convey messages to the society at large, providing many facts about the identity of the named object".

Amagama adlulisa umyalezo kumphakathi , anikeza ubunjalo bobuzwe obukhonjwa igama mayelana nento eliyimele.

Lokho kuhlukana kuba namuphi umthelela ekuqanjweni komuthi nasekwelapheni nje? Izophindwa ibhekwe imithi ngokwemibala ukuthi ngabe inakho lokhu kuchaza ukuthi igama liyinto ebaluleke kakhulu ekwazini leyo nto okusuke kukhulunywa ngayo. Lolu cwaningo luzophinda lubheke ukuthi imithi ngabe ihlukene yini ngokwezindawo lapho imila khona? Nanokuthi ihlukene yini ngokwemibala? Lokho kuhlukana kunamthelela muni encazelweni yamagama ayo nasekwelapheni izifo? Lolu cwaningo luhlose ukuveza ubuchwepheshe obukhona endimeni yokwelapha ngokwesiNtu kusetshenziswa ulwazi lwndabuko. Ukuze ucwaningo lochwepheshe baseNtshonalanga luphumelele, yingoba bathaka ngezindlela zonke zezithako. NesiNtu naso uma sifuna ubuchwepheshe budlondlobale endimeni yokwelapha ngamakhambi, kufanele kungagangwa ngabantu, ngokuba baqolwe izimali zabo. Ngakho-ke inhlanzeko nobuqiniso kube yisona sithakongqangi. Ngaleyo ndlela-ke singalindela imiphumela emihle uma kugcinwa imisebenzi yokwelashwa ngendlela yesiNtu eyiyo.

Lolu cwaningo lwenzelwa ukuthi kuthi nxashane uZulu wanamuhla enhlanhlatha angasho ukuthi hhiya wayengaqondi. Bekungamfanele uZulu wayizolo ukukhuluma kanjalo ngoba nalabo ababekade bejikijela esivivaneni bebjikijela ngezinguzunga zamatshe ebezingaqondwa nguZulu obengafunde kuyaphi. Singasho kugcwale umlomo manje sifakazele ikhwelo lowaye nguMongameli mnu Mbeki ukuthi ngempela kazibuye ekulahlekeni ngoba nantu nocwaningo lwakwaNqondonkulu seluphathwa ngobunono bekati kube kusetshenziswa ulimi lomdabu.

IsiNtu siyobe sizigwaza ngowaso uma imisebenzi efana nalona neminye eminingi ekhona nesazoqubuka ingeyukusetshenziswa njengesisekelo, sokugcinwa lokhu okungamagugu ethu thina sizwe esiNsundu.

Kulolu cwaningo, umcwaningi uzophinda ahlaziye ulwazi lwendabuko esizweni samaZulu. Isizathu yingoba amakhambi okwelapha ahlobene nolwazi lwendabuko. Kufanele kugqame ukuthi igama emithini libalulekile ngendlela yokuthi umuthi ngeke wasetshenziswa igama ungenalo. Udokotela uDonda engxoxweni esaba nayo naye zingu-14 kuNtulikazi 2008 waveza ukuthi imithi isebenza noma, ilapha ngolimi olusetshenziswe kuyona. Lokhu kusho amagama aqanjwe ngayo imithi. Ngakho-ke lolu cwaningo luzokuba umsebenzi ozoba yimbumbi eyinqolobane eyisilulu sokulondoloza ingqikithi yolwazi lwethu ngemithi yomdabu, nomphumela oyisithelo seminingi iminyaka yemizamo yokuwuphengululela odengezini lunye.

1.2 IZINHLOSO ZOCWANINGO

Okuyiyona nhlosongqangi yalolu cwaningo ukufaka isandla ekuqoqweni kolwazi lwemithi esizweni samaZulu, ikakhulukazi mayelana nokwethiwa kwamagama aqondene nemithi yokwelapha. Kuyaziwa selokhu kwathi nhlo abantu abangama-Afrika njengamaZulu bangochwepheshe ekuqambeni amagama ezinto ezithile njengayo nje imithi. Okunye futhi mayelana nalolu cwaningo ukuthi luzokwenza abantu abangumnsinsi wokuzimilela e-Afrika babe nolwazi ngemithi yemvelo. Ulwazi olumayelana nokuqanjwa kwagama elithile luyadingeka ngoba miningi imithi engasaziwa ngoba kwashabalala amagama ayo ezindlebeni zabantu. Enye inhloso ukuvumbulula ulwazi lwendabuko ngoba lungazi lunye nokusetshenziswa kwemithi yemvelo uma kwelashwa izifo, kanti loluhlobo lolwazi seluya ngokuya lufiphala ezizukulwaneni ngisho nakwabanye abantu abadala. Lokhu kuzobhekwa kugxilwe kubelaphi ngokwehlukahlukana kwabo.

Okuyikhona kuyinjongo enamandla kulolu cwaningo lonke ukuba lube yisiphethu sengqikithi yesilulu esiyinqolobane yokulonda imfundo yolwazi lwethu ngamakhambi njengesizwe esilandela inkanyiso elandelwa izizwe zonke ezikhanyisiweyo ezaqikelela kuqala ngokulondela izizukulwane zaso ubuchwepheshe ezintweni zaso zomdabu.

Nathi lokho kuya kusenxa sibe isizwe esiqotho, sivikeleke, sihlonipheke sibe nohlonze nogazi ezizweni zonke. Okunye okuhloswe ngalolu cwaningo ukuthi kucaciselwe izizukulwane ngamagama amayelana nemithi eqondene nokwelapha ukuze zazi incazelo yalelo nalelo gama lomuthi nomthelela amagama abanawo ekucebiseni ulimi lwesiZulu. Okunye okuphokophelelwe kulolu cwaningo ukuthi labo ababambe iqhaza ekuthuthukiseni izinto ezingamagugu esiNtu, babone ukuthi benxa into ebalulekile bese beqhubekela phambili ukuze nabanye babonele ngokuba bafake isandla. Lokhu kungaba inkomba yokuvuselela ubu-Afrika.

Okuyinto egcizelelwa yilowo owayenguMengameli wezwe uThabo Mbeki emkhankasweni wokuQwebuka kwe-Afrika (African Renaissance). Lo mkhankaso wokuQwebuka kwe-Afrika, akufanele nje ube isithombe kubantu kodwa i-Afrika mayibonakale ngempela izalwa kabusha. Esinye isizathu ukuthi sekubalulekile kakhulu ukuthi izinhlanga ezahlukahlukeni zihlehle ngemiqondo zibuyele kulokho kokhokho bazo ukuze zikwazi ukukhetha iphela emasini lapho sekuvuselelwa kabusha i-Afrika. Lokhu kufakazelwa nguMakgoba (1999:xii) ngimcaphuna kuNdimande njengoba kunjalo (2001:16)

Ukuqwebuka kwe-Afrika kuyithuba elivelele lama-Afrika lokuthi azichaze ukuthi angobani ngokubhekela isimo sempilo namaqiniso aso njengoba sinjalo. Uthi leli thuba lokuba ama-Afrika abe ngabaphathi bomlando wawo futhi abe ngabaphathi bekusasa lezwe lawo.

NoMnyandu (1993:03) ugcizelele kanje:

Africa is a confluence of intermingled races and cultures, the origins of most of which are obscure. This complex situation makes Africa still a dark continent, dark in the sense that its cultural resources and religious traditions are largely still to be explored.

I-Afrika inengxumevenge yezinhlanga namasiko ngokwehlukana, okungukuthi umsuka wakho uyabiza. Ukubiza kwalesi simo kwenza i-afrika ibe yizwekazi elisesimweni esimnyama, lobu bumnyama buqonda ukuthi kuningi okuwumcebo wamasiko nenkolo okungakavundululwa.

Enye inhloso yalolu cwaningo ukuthi lungashintsha imiqondo yalabo bantu abangasakholelwa nhlobonhlobo ekusebenziseni imithi yemvelo ngendlela yesiNtu, okuyinto ekugcineni engasiza basibone isidingo sokuguqula indlela abacabanga ngayo.

Amagama awusizo ekufundeni nasekuthuthukiseni ulwazi lolimi kanye nesifundo esiphathelene nolwazi lwendabuko oluthinta inhlalo yabantu ubuzwe kanye namasiko abo. Inhloso enkulu yalolu cwaningo wukujikijela itshe esivivaneni sokwelashwa ngamakhambi emvelo kungaze kushabalale okungamagugu ethu thina sizwe esiNsundu. Umcwangingi usezithulile izinhloso zocwaningo lwakhe, manje usezobheka imibuzo okuyiyona engumhlahlandlela walolu cwaningo.

1.3 IMIBUZO EQONDENE NOCWANINGO

Miningi imibuzo engabuzwa emaqondana nocwaningo. Mayelana nalolu cwaningo umcwangingi ukhethe ukuthi athathe leyo ayibona ukuthi ibalulekile kakhulu futhi izosiza ekutheni kutholakale izimpendulo mayelana nocwaningo lonke. Le mibuzo ezobuzwa ihlelwe kanje:

- Yayiqanjelwani imithi yesiNtu?
- Ngobani ababeqamba amagama emithi?
- Kwakusiza ngani ukuqanjwa kwemithi?
- Ngabe isaqanjwa yini imithi namuhla njengoba yayiqanjwa kuqala?
- Ngabe asagciniwe yini amagama okwakuqanjwe ngawo imithi ekuqaleni nanamuhla?

- Kungabe akhona yini amagama emithi akhomba umthelela wempucuko yaseNtshonalanga?
- Ngabe awuqethe yini umlando amagama emithi?
- Kungabe bukhona yini ubudlelwano phakathi kwegama nomuthi?
- Kungabe konke lokhu okubalwe ngenhla kuyakuba nalusizo luni esizweni saseNingizimu Afrika?

1.4 UMCABANGO ONGAFAKAZELWANGA

Okuyikona okungathathwa njengomcabango ongafakazelwanga kulolu cwaningo ukuthi likhona ikhono lokuqanjwa kwamagama emithi ethintene nokwelapha. Imithi eqondene nokwelapha igcwele kuso sonke isifundazwe sakwaZulu-Natal, ize ikapakele ngisho nasezweni laseSwazini naseMozambique. Ukuthola umongo ngokuqanjwa kwamagama emithi eqondene nokwelapha kuzosiza ekutheni kuqondwe kahle ukusebenza kwemithi yemvelo.

1.5 ISIDINGO SOKWENZA LOLU CWANINGO

Lolu cwaningo ludingeke kakhulu emphakathini wanamuhla ukuze labo abafisa ukuba bangalahlekelwa ulwazi lwemithi yemvelo babone ukubaluleka kwamagama aqondene nemithi yokwelapha. Lolu cwaningo lubalulekile futhi ludingekile ukuveza ukuthi abantu bakwaZulu babengaveli nje baqambe igama lomuthi belisusela ekhanda kepha kwakuba nesigigaba esithile esasenziwa iwona umuthi esasiholela ekutheni baqambe umuthi othile.

Lolu cwaningo lubalulekile ukuze kulungiseke amagama asebizwa ngenye indlela ngenxa yokungaziwa kwemvelaphi yalelo nalelo gama. Lokhu kuze kudale inkinga ngoba kunemithi eminingi eyaqanjwa isuselwa emagameni angasasetshenziswa namuhla olimini lwesiZulu.

Lolu cwaningo lubalulekile kakhulu ngoba lozovumbulula amabizo emithi eyehlukeneyo okuye kubizwe ngawo amagama ezithombo ezifunyanwa kuleli zwe lakithi ezinamandla aphilisayo atholakala kulezo nakulezo zithombo. Kusenemithi yomdabu eyayivele isetshenziswa ngawokhokho bethu khona laphaya kuleya ndulo endala yawo khulukhulwana. Le mithi kuthiwa yayibenza babe namandla ayisimanga, ibaphilise iminyaka ngeminyaka eminingi ngangoba abanye babeze bakhule kakhulu baze bahudulwe ngezikhumba ngenxa yempilo ababenayo, abanye baze bacele ukuba bagoduke. Namuhla kubonakala iningi layo seliya ngokunyamalala, eminye njalo isiya ngokuba ikhohlakale. Lokhu kudalwa ukuthi abantu abadala ababeyazi le mithi baya ngokuphela ngenxa yokudlula kulo mhlaba weshongololo, kanjalo nemithi eminye isiya ngokuba ikhohlakale.

Isekhona imithi emihle kakhulu ngokukaNkosi (1999) enjengomhlonyane nomsuzwane neminye enukayo enephunga elinamandla lokuchitha noma yiziphi izinhlobo zemikhuhlane ngenxa yamafutha akule mithi aye abenamandla okuhlela kahle igazi nemizwa yonke, inqande ukuzwela amakhaza nokukhula kokushisa komzimba. Kube futhi ileyo yamanxeba eyayincela ubomvu ihlanganise amathambo iphinde futhi idonse igazi lemixukuxo yezingozi elophela ngaphakathi emzimbeni. Yonke le mithi isiqalile ukuba ikhohlakale, okuyinto engeyinhle.

Lolu cwaningo ludingekile ukuveza amaqiniso ngendlela izinto eziqhutshwa ngayo ekwelapheni. Lokhu kuzosiza kakhulu ekugqugquzeleni abantu bakithi ukuthi bacacelwe kahle ukuthi nezinto zesiNtu zibalulekile ngisho nakulesi sikhathi samanje esigcwele ubulungu, futhi kube nomphumela wokuthi umuntu osazazi ukuthi ungumuntu onsundu abuyele kokwakhe angadumi nokwezizwe noma nokwabanye abantu ikakhulukazi njengoba kusesikhathini sokuqwebuka kwe-Afrika.

UManana (1984:15) uyakufakazela lokhu okungenhla:

Ngifumanisa kungaba obukhulu ubuwula nobudenga bokungazenzeli izindlela eziqotho zokuba silondoloze imfundo yolwazi lwethu ngemithi yethu yomdabu ngoba izithombo zemithi ezihlumileyo zingumsuka womnyombo wamandla angumongo womnyombo wengqikithi yempilo ekuzona zonke izidalwa ezinomphefumulo ozwayo.

Ngakho-ke isidingo sikhulu sokucwaninga ngemithi, amasiko nenkolo yaboMdabu ngoba kusekuningi kakhulu esingakwazi nesiingakunqondi kwalokhu esengikubale la ngenhla. UMbithi (1969:44) uxwayisa ngokuthi ucwaningo olunje lufanele lusingathwe ngobuhlakani nobuciko obukhulu. Kungasiphambi ukuthi awukho umngcele phakathi kwesiko nenkolo kwaboMdabu. AboMdabu bagcina isiko elithile ngenxa yenkolo noma yenkolelo ethile. Isiko liyinkolo noma inkolo yaboMdabu ifezwa ngokugcinwa ngenhlonipho uchungechunge lwamasiko athile ayegcinwa ngokhokho bakhe. Akushayi emhlonipheni ukuthi aboMdabu bakhonza amadlozi, ngenxa yokuthi abamazi uNkulunkulu. Idlozi noma ithongo liyisithunywa sikaMvelinqangi kwabaphilayo. Abaphilayo bathuma amadlozi kuMvelinqangi.

1.6 INKUTHAZO YOCWANINGO

Kuningi okukhuthaza umbhali walolu cwaningo ukuba abe nentshisekelo yokulwenzela. Okokuqala nje ukuthi nakuba bekhona ababhalile ngokuqanjwa kwamagama abantu, imifula, izintaba, izikole, izitolo, imizi yabantu nemizi yasebukhosini, kepha akekho obesabhale ngokuqanjwa nokuhlaziwa kwezincazelo zamagama emithi eqondene nokwelapha ngendlela yesiNtu kusetshenziswa ulwazi lwendabuko. Ngaphandle kukaDonda 1997 njengoba kuvelile ngenhla. Okunye okususe ugqozi ukubona indlela ulwazi lwemithi luya ngokushabalala, nanokudideka kwendlu ensundu esithanda ukuyingabaza imithi yemvelo.

Ngakho-ke umcwaningi ubone isidingo sokukhuthaza konke okumayelana nemithi yemvelo. Umcwaningi ubone ukuthi abantu bomdabu base-Afrika baphelelwa uthando ngezinto zabo, okuyizona ezizobenza bahlonipheke. Lokhu kufakazelwa kahle ULessem no Nussbaum (1996:77) bathi: Ngibahumushela olimini lwesiZulu ngibasusela kolwesiNgisi:

African people are gradually deviating from their roots because they want to see themselves as white people. Even those who still rooted to their beliefs system, were discouraged by apartheid system.

Abantu bomdabu base-Afrika baya ngokuya beqhela kokwabo komdabu ngoba befuna ukuzifanisa nabamhlophe. Nalabo ababesabambelele ezimpandeni zosiko lwabo , kodwa isimo sobandlululo sabehlisa amandla nogqozi.

Umcwaningi ubone isidingo salolu cwaningo sisikhulu ngoba namuhla iningi le mithi liya ngokunyamalala eminye njalo isiya ngokuba ikhohlakale. Ngakho-ke kubalulekile ukuthi kwazeke ngemithi yemvelo ukuze kube sobala ukuthi yayiqanjwa kanjani.

Lokhu kuzosiza ekulungiseni le simo sokunyamalala kolwazi lwamagama emithi yokwelapha. Lizophinda futhi lolu cwaningo lugxile engqikithini yangempela engakungabazi ukuthi amakhambi lawa aqukethe zonke lezo zinto ezidingwa igazi kanye nomphefumulo. Ngelokho anendawo engenisa izikhalo eziyingqikithi yomdabu ezoqhamuka kulabo abawasebenzisayo. Lolu cwaningo luzobuye lusize nasekuvezeni iqhaza elibanjwe abantu abangamaZulu abangabelaphi ngokwase-Afrika emasikweni nasekuqambeni amagama emithi anezincazelo.

Abantu mababe nolwazi mabangayibukeli phansi imithi yemvelo. Kuhle bazi ukuthi okuhle ngemithi yemvelo ukuthi umuntu uyithola injengoba injalo nemisoco yakhona ingedlulanga emishinini eminingi eyigayayo ikhiphe lokhu nalokhuya.

1.7 INJULULWAZI

Injululwazi ingachazwa njengomcabango womunye umuntu ongawucaphuna bese uwusebenzisa noma ufakaze ngawo emsebenzini wakho ukwesekela ubuqiniso balokho okushoyo. Okusemqoka ngukuthi injululwazi kufanele isebenze ngokuba ibe yitulo othunga ngalo zonke izahluko zocwaningo ukuze lokho okuxoxwa ngakho kungalahleki kuveze futhi ubudlelwano.

UShabane (1997:8) ubeka kanje ngejululwazi:

Injululwazi iwuhlaka lwemicabango ejulile eyelukwa ebuchosheni bomuntu emayelana nesimo sempilo njengoba sinjalo. Le micabango isuke imayelana nolwazi olunzulu oluyosetshenziswa ngisho nayizizukulwane, umuntu alubopha ngoba eselwetshisile walucabangiswa kahle.

Injululwazi inezincazelo eziningi ngokwemibono yabalobi. Abanye bayibuka iyincazelo esuselwe emcabangweni, ekubukeni nasekuhlaziyeni ikakhulukazi lokho osekuhloliwe, kwaqiniseka ngaphandle kwamathandabuzo ngamaqiniso ahambisanayo.

Uyakufakazela lokhu oBarnhart (1992:2174):

It is an explanation, explanation based on thought, observation and reasoning especially one that has been tested and confirmed as a general principle explaining a large number of related facts.

Lokhu kuwukuchaza, ukuchaza okuncike emcabangweni, ekuhloleni, nasekuhluzeni ingqondo kakhulukazi ezintweni esezihloliwe zagcizelelwa ngokuchazwa ngendlela evulelekile ekhomba amaqiniso anokuxhumana.

Ziningi izinjululwazi eziyibekile induku ebandla ukuze izizukulwane ngezizukulwane zisale zisizakale. Ekuqanjweni kwamagama, kubalulekile ukuba kuvele ukuthi uRaper (1987) nguyena osenze ucwaningo olunzulu kulo mkhakha wokwethiwa kwamagama.

Eqinisweni kuze kube manje ayikabi khona injululwazi ephelele yokwethiwa kwamagama.

U-Algeo (1976:145) simcaphuna ngqo kuNdimande ubeka ngokuthi:

Injululwazi yokwethiwa kwamagama kudinga ikwazi ukuhambisana namaqiniso ngokuqanjwa kwamagama kanjalo ihambisane nemikhakha yolimi. Abantu abawasebenzisayo amagama kufanele babe nolwazi ngomlando wawo. Kufanele iveze ubudlelwano obukhona phakathi kokuqanjwa kwamagama kanye nendlela incazelo yegama okufanele ihlukane phakathi kwamagama abantu namabizo ezinto.

ULessem noNussbaum (1996:77) banomqondo wokuthi esikhathini esedlule abantu base-Afrika babeqhelelene nendabuko yabo abanye abazange babe nalo kwalona lelo thuba lokuthi basondelane nendabuko yabo yize noma babethanda.

Amanye ama-Afrika anqatshelwa, anganikezwa amathuba okuthi abe nezwi ekuthuthukiseni kwempilo yabantu emhlabeni. Omunye umbhali wase-Afrika u-Owomoyela (1996:xi) simcaphuna kuNdimande, esemhumushele kolwesiZulu uthi:

Ukuxoshwa kwalabo ababakhe uMgwamanda eNingizimu Afrika ababebusa kwenza isimo sangakhombisa ukuthi ama-Afrika akhululekile ngokwanele, umsebenzi obalulekile kakhulu wokulungisa izingqondo zabantu usasilele uma ama-Afrika efuna ukubuyela esimweni sawo sakuqala kanye nasemlandweni wawo. Lokhu kusho ukuthi iseyinde indlela ezohanjwa ukuze kutholakale ubuzwe bomuntu ongum-Afrika.

Okuyiqiniso elingeke laze laphikiswa ukuthi kubantu abansundu kusasilele insila yokucindezelwa. Yize noma kungathiwa abantu bakhululekile kodwa ngokwemiqondo yabo isaboshiwe ngoba indlela abacabanga ngayo nendlela abenza ngayo izinto iyakhombisa ukuthi izinto okungezabo abanandaba nazo, kodwa ezezizwe yizona ezihamba phambili. Ngaleyo ndlela imiqondo yabantu isafuna ukusetshenzwa kakhulu hhayi kancane. Kulolu cwaningo injululwazi ezosetshenziswa umcwaningi yile encike kuVan Langendonk (1987:2) ngimcaphune kuNdimande (2001) esehunyushiwe :

Uthi amagama akhanga wonke umuntu omdala nomncane, ofundile nongafundile. Ubuye athi igama ilona elichaza umuntu, indawo, into ephilayo noma engaphili.

Uma sibheka amagama emithi eqondene nokwelapha sithola ukuthi kunomlando onzulu othwelwe yilawo magama okwenza kubaluleke ukuba acwaningwe.

U-Oumeling (1991:14) ukufakazela kanje lokhu uma ethi:

Words are usually taken from the origin of culture and it is important to restore them as part of heritage. Communication can be very difficult without words because they form the core of communication as part of the speech community of which to change them can let the nation astray.

Amagama asuselwa kumvelaphi yamasiko ethu futhi kumelwe agcinwe nezinye izinto ezilondoloziwe zesizwe. Ubuye athi ukuxhumana kungaba umqansa ngaphandle kwamagama, ngoba abambe iqhaza elibalulekile emphakathini. Uma engaguqulwa, ashintshelwe kwamanye amasha isizwe singalahlekelwa yimvelaphi yaso nobuzwe baso.

Abantu bomdabu kuwumlando wabo ukuthi uma betha igama liba nomlando, okanye isizathu sokuthi yini liqanjwe kanjalo (UMazibuko 1999:18). Uze afakazelwe uFinnegan (1976:470) lapho ethi amagama abaluleke kakhulu futhi amagama abambe iqhaza elikhulu ebucikweni bomlomo.

Ngokuka-Lugg (1986:13) ngimcaphune kuMazibuko (1999:18) uthi:

Ulimi lwesiZulu kwathatha isikhathi eside ukuba lubhalwe phansi ngakho-ke abefundisi abamhlophe okuyibona abaqala ukubhala babengawabhali ngendlela amagama, kakhulukazi amagama akhomba imithi okuyizimila.

1.8 UKUBALULEKA KOCWANINGO

Lolu cwaningo lubalulekile ngoba luzovula amehlo abantu abaningi. Lungatshala imbewu yothando yokufunda ngezinto okungezethu nezingamagugu ethu, ezithinta isayensi yolwazi lwemithi yemvelo, ulwazi lokuthaka amakhambi elaphayo basinde abantu.

UMsimang unobufakazi balokhu (1992:47):

Okhokho babengenabo odokotela nezibhedlela nemitholampilo, kepha uMvelinqangi wabe ebaphile ulwazi olulingene izikhathi zabo, ulwazi futhi esingeke salubukela phansi ikakhulukazi emnxeni wamakhambi okwelapha.

Le nkulumo kaMsimang ifakazela umbono kaFinch (1984:140) wokuthi isayensi yabantu yabe ikhona emandulo, isebenza njengoba nanamuhla isasebenza, ngisho nangesikhathi esizayo izobe isasebenza. Kuliqiniso elingebalekelwe ukuthi lisekhona iningi elisabambelele kakhulu ekusebenziseni imithi yemvelo ukuxazulula izinkinga zabo, ngaphandle kokuchitha imali kodokotela bemithi yesilungu. Laba-ke basaqhuba ngenqubo yokhokho ngoba basenenkolelo yokuthi isayensi yabantu abansundu iyasebenza.

Abanye-ke bazisebenzisa zombili lezi zindlela zokwelashwa. Bayazi ukuthi nanxa lutholakala usizo kodokotela abamhlophe, kepha okubalulekile amasiko nemithi yemvelo. Lokhu kwenzeka ngokuthi bathi bedla imithi yesilungu babe bezidla nezimbiza zemithi yemvelo. Lokhu kakhulu kwenziwa yilabo abathi sebeyifulathele imithi yemvelo bacasha ngezinkolo zaseNtshonalanga abangaziqondisisi imisuka nemvelaphi yazo, kanti nazo lezi nkolo zaseNtshonalanga ziyakukhuthaza ukusetshenziswa kwemithi yaseNtshonalanga. Okungesiyona into embi ngoba phela kusuke kuzanywa impilo ukuze ubumba lomzimba lungabhidliki. Okubi ukujivazwa kwemithi yemvelo esetshenziswa ngokwesiNtu ngolwazi lwendabuko. Lokho nje akumukeleki.

1.9 IZINKINGA EZIQONDENE NALOLU CWANINGO

Ziningi izinto eziba yizingqinamba ekwenziweni kocwaningo neziyaye zenze umcwaningi agcine esedidekile esebona ingekho inqubekela phambili ocwaningweni lwakhe. Ezinkingeni umcwaningi ahlangabezane nazo, angabala ukuntuleka kwezincwadi eziqondene ngqo nokuhlaziywa kwamagama emithi yemvelo.

Enye yezinkinga umcwaningi ahlangabezane nayo ngesikhathi enza ucwaningo yileyo yokuhumusha imibhalo, isuselwa olimini lwesiNgisini iya olimini lwesiZulwini. Ukuhumusha kukodwa nje kudla isikhathi sakho. Kuye kwadingeka ukuthi umcwaningi ahumushe nemibono yabantu ababekade bebuzwa imibuzo ebhalwe ngesiNgisi ngoba isiZulu bengathekisa ukungasazi. Enye yezinkinga mayelana nalolu cwaningo eyokuntuleka kwezimali zokuqhuba ucwaningo.

Umcwaningi waba nenkinga yokuthola imali yokumelekelela ekuhambeleni izindawo ahlose ukuxoxa kuzo nabantu. Lokhu kwakudinga imali yokuhamba ukukhokhela izindawo zokulala kanye nokokubonga ayexoxisana nabo.

Enye yezinkinga eyokuthi ukuthola ulwazi olumayelana nezinto ezithinta amakhambi kumele uye kubantu abelapha ngawo amakhambi, okwakuthatha isikhathi ngenxa yokuthi bahlala bematasatasa. Okunye okwaba inkinga ukuthi abantu abanolwazi olujulile ngamakhambi emvelo kanye nomnyombo ngamagama nezincazelo zawo, sebgoduka baya kwelamathongo.

1.10 UKUBUYEKEZWA KOCWANINGO OSELUKE LWENZIWA

Imisebenzi eminingi eseyenziwe eqondene nokuhlaziywa kwamagama esiZulu, igxile kakhulu emagameni abantu ababizwa ngawo, amagama emizi yasebukhosini, amagama emifula, izintaba, nezindawo.

1.10.1 Abacwaningi asebaphonsa itshe esivivaneni.

Owokuqala umsebenzi wabhalwa nguKoopman ngonyaka we-1976 ngaphansi kweqhuzu le-*Honours*. Isihloko socwaningo: *A STUDY OF ZULU NAMES*. (Ucwaningo Lwamagama esiZulu). Lo msebenzi ugxile emagameni abantu kanye nokusetshenziswa kwawo ohlelweni lolimi lwesiZulu.

Omunye umsebenzi awubhala futhi uKoopman ngonyaka we-1986 ngaphansi kweqhuzu le-*Master of Arts*. Isihloko socwaningo lwakhe: *THE SOCIAL AND LITERARY ASPECTS OF ZULU PERSONAL NAMES*. (Umunxa Wamagama Abantu ngasohlangothini lwesimo Senhlalo kanye Nolimi). Lo msebenzi ugxile emagameni abantu kanye nokusetshenziswa kwawo ohlelweni lolimi lwesiZulu. Ucwaningo lukaKoopman luyaveza ukuthi amagama abantu ayeqanjwa kanjani. Lokhu kungaba nomthelela nasekuqanjweni kwamagama emithi yendabuko.

Olunye ucwaningo lwenziwa nguMsomi ngonyaka we-1989 ngaphansi kweqhuzu le-Honours. Isihloko socwaningo: *ANALYSIS OF SCHOOL NAMES*. (Ukuhlaziwa Kwamagama Ezikole). Kulolu cwaningo uMsomi wayebheka ukwethiwa kwezikole, eveza nokuthi asuselwaphi amagama okwethiwa ngawo izikole. Lokhu kungaba nethonya ekuvezeni umnyombo wokuqanjwa kwamagama emithi.

Olunye ucwaningo lwenziwe nguMbatha ngonyaka we-1992 ngaphansi kweqhuzu le-Honours. Isihloko socwaningo: *THE PLACE NAMES OF ITHALA GAME RESERVE: A LEXIO- SEMANTIC STUDY*. (Ukuhlaziwa Kwamagama Ezindawo Zesiqiwi Ithala). Kulolu cwaningo okaShandu wayebheka ukubumbeka kwalamagama nezincazelo zawo.

Olunye futhi ucwaningo lwenziwa nguMncwabe ngonyaka we-1993 ngaphansi kweqhuzu le-honours. Isihloko socwaningo: *ZULU PLACE NAMES IN ITHALA NATURE RESERVE: A MORPHOLOGICAL ANALYSIS*. (Ukuhlaziwa Kwesakhiwo Samagama Ezindawo Zasesiqwini IThala). Kulolu cwaningo uMncwabe ubheka ukwakheka kwamagama ezindawo ezisesiqwini njengeThala nje.

Olunye ucwaningo lwenziwa nguNgobese ngonyaka we-1993 ngaphansi kweqhuzu le-honours. Isihloko socwaningo: *A MORPHOLOGICAL AND SEMANTIC ANALYSIS OF ZULU RIVER NAMES IN THE GREYTOWN, DUNDEE AND LADYSMITH AREAS AND THEIR SURROUNDINGS*. (Ukuhlaziwa Kwamagama Emifula Ngokwesakhiwo Nezincazelo ezindaweni zakoGreytown, Dundee kanye neLadysmith namaphethelo).

Kulolu cwaningo uNgobese uhlaziya amagama emifula ngasohlangothini lokwakheka kwawo kanye nezincazelo ezimumethwe yila magama.

Olunye futhi ucwaningo lwenziwe nguTatham ngonyaka we- 1993 ngaphansi kweqhuzu le-Honours. Isihloko socwaningo: *ZULU PLACE NAMES: TOWARDS A LINGUISTICS ANALYSIS*. (Ukuhlaziywa Kwamagama Ezindawo NgesiZulu). Kulolu cwaningo uTatham uhlaziya amagama ezindawo ayisiZulu.

Olunye ucwaningo lwenziwe nguXaba ngonyaka we-1993 ngaphansi kweqhuzu le-Honours. Isihloko socwaningo: *THE CHANGES IN ZULU PERSONAL NAMES IN RURAL AND URBAN AREAS*. (Ukushintsha Kwamagama Abantu AbangamaZulu Ezindaweni Zasemakhaya Nezasemadolobheni).

Kulolu cwaningo okaXaba ubheka ukwethiwa kwabantu abahlala emakhaya nalabo abahlala edolobheni, akubheka kakhulu ukushintsha kwamagama ethonywa izimo abantu abaphila ngaphansi kwazo. Olunye ucwaningo lwenziwa nguTurner ngonyaka we-1995 ngaphansi kweqhuzu le-Honours. Isihloko socwaningo: *THE SIGNIFICANCE OF NAMING IN ZULU SOCIETY*. (Ukubaluleka Kokwethiwa Kwamagama Emphakathini WamaZulu).

Lolu cwaningo luveza izindlela eziyaye zilandelwe uma kwethiwa amagama njengokwetha ingane enkolweni noma esikweni. Lokhu kuzosiza ekuvezeni isithombe mayelana nendlela eyaye ilandelwe uma kuqanjwa imithi, kubukelwa kulolu cwaningo oluvezwe ngenhla.

Omunye umsebenzi owabhalwa nguDonda ngonyaka we-1997 ngaphansi kweqhuzu le-*Master of Arts*. Isihloko socwaningo: *A STUDY OF ZULU CONCEPTS, TERMS AND EXPRESSIONS ASSOCIATED WITH UMUTHI*. (Ucwaningo ngemicabango yesiZulu, amagama nezimpimiso ezisondelene nomuthi). Lo msebenzi ugxile kakhulu emagameni asetshenziswa ukubiza imithi, uphinde uveze izinhlobo zabelaphi bendabuko, ufake phakathi nabathakathi. Ubuye uveze ukunotha kolimi olunothiswa izinyanga uma zisebenza ngemithi nalapho sezilapha iziguli, neziguli uma zixoxa nabelaphi ngezifo ezibagulisayo.

Olunye ucwaningo lwenziwe nguMazibuko ngonyaka we-1999 ngaphansi kweqhuzu le-*Master of Arts*. Isihloko socwaningo: *UBUCIKO BOKWETHIWA KWAMAGAMA EMIZI EQONDENE NOBUKHOSI BAKWAZULU KUPHONSWA ESIVIVANENI SOBUCIKO BOKWETHIWA KWAMAGAMA EZINDAWO ITOPONIMI*. Lolu cwaningo lumayelana nomlando wokwethiwa kwamagama emizi ephathelene nobukhosi baKwaZulu.

Olokugcina ucwaningo lwenziwe nguShabalala ngonyaka we-1999 ngaphansi kweqhuzu le-*Master of Arts*. Isihloko socwaningo: *HOMESTEAD NAMES AS A REFLECTION OF SOCIAL DYNAMICS IN MABENGELE, ENKANDLA*. (Amagama Emizi Apathhelene Nesimo Senhlalo Endaweni YaseMabengela, eNkandla). Kulolu cwaningo uShabalala uveza ukwethiwa kwamagama emizi nezizathu ezibangela lokho. Okuyinto ezocwaningwa kulo msebenzi.

1.11 UMKLAMO WOCWANINGO

Lolu cwaningo luqondene ngqo nokuqanjwa kwamagama emithi yemvelo nezincazelo zawo. Ngesikhathi kucwaningwa kubhekwe izizathu zokuqanjwa kwamagama kanye nezincazelo zawo.

Indawo lapho lolu cwaningo lwenzelwe khona Kwazulu Natali. Lolu cwaningo luzocubungula amagama emithi yemvelo olimini lwesiZulu kanye nolwazi lwendabuko oluqhiyeme emasikweni esiNtu.

1.12 INDLELA UMKLAMO WOCWANINGO OZOMA NGAYO

Umklamu wocwaningo uzoma kanje:

Isihloko: Ucwano Lwamagama Emithi NgesiZulu Njengoba Esetshenziswa Ekwelashweni Ngendlela Yendabuko

Isahluko sokuqala

Lesi yisahluko esiyisingeniso socwaningo lapho kwethulwa khona ucwaningo lonke jikelele. Lapha kuhlaziya isihloko socwaningo, kubhekwe isisusa socwaningo, izinhloso, injulawazi engumhlahlandlela wocwaningo jikelele. Kube sekuvezwa uhla lwemibuzo okuyiyona ephendulwayo njengoba kwenziwa ucwaningo. Umcwaningi wethule izinkinga ahlangebezane nazo ngesikhathi enza ucwaningo.

Isahluko sesibili

Kulesi sahluko umcwaningi wethula izindlela zokuqoqa ulwazi uma enza ucwaningo kanye nalezo zindlela azisebenzisile ekuqoqeni ulwazi oluqondene nalolu cwaningo. Kuzokwethulwa izindlela zengxoxo kubuye kuhlaziye imibuzo eyabe ibhalwe phansi eyizimpendulo ezivela kubantu.

Isahluko sesithathu

Kulesi sahluko sibheka ulwazi lwendabuko esizweni samaZulu lube lweyeme kakhulu kubantu abangenwe imimoya yabangasekho abasebenzisa imithi yemvelo ngokwendabuko uma belapha.

Kuzophinda kuhlaziywe izinhlobo zabelaphi bendabuko, kanye nendlela abafinyelela ngayo ekwelapheni izifo. Kuzoqhutshekwa kucutshungulwe ukusebenza kwemithi ekwelapheni izifo. Kuphinde kubhekwe ukusebenza kwemithi ngokwemibala.

Isahluko sesine

Lesi sahluko sicubungula izincazelo zamagama emithi kanye nokwakheka kwawo amagama emithi. Amagama emithi aphinde ahlukaniswe ngokwemisebenzi yawo okhalweni lokwelapha.

Isahluko sesihlanu

Lesi sahluko siyoba sesiqoqa, izincomo kanye nesiphetho socwaningo.

1.13 ISIPHETHO

Esahlukweni sokuqala kube yilapho umcwaningi ethula khona ucwaningo ngokuchaza isihloko, wethula izinhloso zocwaningo, isidingo socwaningo, inkuthazo, injululwazi kanye nomsebenzi osewukeni wenziwa ngaphambili ngabacwaningi abahlukahlukeni. Kubuye kwabhekwa nezinkinga ahlangebezane nazo umcwaningi ngesikhathi enza ucwaningo.

ISAHLUKO 2

2.0 IZINDLELA EZISETSHENZISIWE EKUQOQENI ULWAZI OLUQONDENE NALOLU CWANINGO

2.1 ISINGENISO

Kulesi sahluko kuzoxoxwa ngezindlela ezisetshenziswe ngumcwaningi ngesikhathi eqoqa ulwazi oluqondene nalolu cwaningo. Amathiyori ayingxenywe yalolu cwaningo ngeke asale ngaphandle. Sizophinda sifake ingxoxo nabelaphi kanye nohlelo lwesakhiwo semibuzo yocwaningo.

2.2 AMASU OKUCWANINGA

Kunezindlela eziningana abacwaningi abangazisebenzisa ekwenzeni ucwaningo. Lezi zindlela zikhethwa ngokubheka isimo socwaningo kanye nesimo solwazi oludingwa ukucutshungulwa. Izindlela zokucwaninga zifaka lokhu okulandelayo: indlela evumayo, ekhanyisayo, eyakhayo, kanye nendlela yekhwalthethivu. Okugcinwe ngayo indlela yekhwalthethivu iyona ezosetshenziswa kulolu cwaningo. Igxile ekuhlaziyweni okuyindlela ehambisana nalolu cwaningo olubheka izincazelo zamagama emithi yemvelo uma isetshenziswa ekwelashweni kwezifo ngolwazi lwendabuko.

UTerre-Blanche no Durrheim (1999:123) Uma bechaza le ndlela [*i-interpretive method*] bayichaza kanje:

The interpretive method is characterised by a particular ontology, epistemology and methodology. Researchers working in this tradition assume that people's subjective experiences are real and should be taken seriously (ontology), that we can understand others experience by interacting with them and listening to what they tell us (epistemology), and that qualitative research techniques are best suited to this task."

Baphinde baqhubeke ngokuthi: 'That qualitative research techniques are best suited to interpretative methodology.

Le ndela yokutolika igqamiswa kakhulu yilezi zifundo, (*ontology, epistemology and methodology*). Abacwaningi abasebenza kulesi simo bahlawumbusela ukuthi lokho okwaziwa ngabantu kuyiqiniso ngakho-ke kufanele kuthathwe ngokuthi kuyikho, ngoba kungasenza siqonde okunye ngokuba mdibi munye nabo.

USarakantos (1993:46) yena-ke uyichaza kanje le ndlela yokuhlahlela ngokuphathelene nesimo :

Qualitative method as a naturalistic enquiry, which studies real world situation as they unfold. Qualitative method involves personal contact and insight, with the research getting close to the people, situation and phenomenon under study.

Indlela yekhwalthethivu njengeyimvelo okhalweni lokufuna ngokuphenya, ifundisa okungamaqiniso ngomhlaba ngesikhathi kwembuleka esingakwazi. Ngakho-ke le ndlela imenza umcwaningi axhumane ngqo nabantu kulokho okucwaningwayo.

Amanye amasu azosetshenziwa ekuqoqeni ulwazi kuzoba indlela ebizwa ngokuthi ikhwalthethivu ephathelene nokuqoqa ulwazi ngokuchachisayo ububi nobuhle. Le ndlela yesibili ikhwalthethivu yona igxile kakhulu ekusebenziseni izinombolo ekuhlaziyeni lokho okuthi kwabhekwa ngehlo locwaningo, bese kuthi ikhwalthethivu yona igxile ekuqoqeni ulwazi ngokwenza inkulumongxoxo kanye nendima yokusebenza. Okuhle ngale ndlela yokuqala ukuthi iqoqa ulwazi oluningi nolusabalele.

UMcMillan J.H. kanye Schumasher (1997:393) bathi:

The great advantage of this is that a few cases studied in depth can yield many insights about the topic. The researcher carefully handpicks the participants who would be best able to give him or information about the phenomenon under investigation.

Okuhle kakhulu lapha ukuthi izinto ezimbalwa ezifundwayo zingakhiqiza okuningi ngesihloko. Ngakho-ke umcwaningi uye enze isiqiniseko ukuthi bakhetha ngobuchwepheshe labo akholelwa ukuthi banganikeza ulwazi ngokucwaningwayo.

uTerreblanch kanye Durrheim (1999:124) bathi:

Interpretive research relies on first hand accounts.

Ucwaningo kuhhumusha ngokuvamile luncika kakhulu kulwazi olutholakala zibekwa.

Kungalesi sizathu ukuthi ucwaningo lwasokhalweni lusetshenziswe njengesu lokuqoqa ulwazi.

UShabalala (1999:10) uyichaza kanje:

Field research takes place in a field that is in a natural setting, a setting that is not established for the purpose of conducting research.

Ucwaningo lwasokhalweni ngokujwayelekile lwenzeka endaweni enobuqiniso bemvelo obungazange bakhiwe ngonhloso yokuba kwenziwe ucwaningo kuyo.

Injongongqangi yaleli su kulolu cwaningo kuzobe kuwukuthola izincazelo zamagama emithi yemvelo, ukuhlukana kwayo kanye nendlela amakholwa ayibuka ngayo imithi yemvelo nokwelashwa ngokwesiNtu.

Inhloso yokwenza ucwaningo yingoba kuzosinika ithuba lokuhlangana nabelaphi bendabuko, nokufunda ngempilo abayiphilayo ngokwehlukana ngokwezindawo abahlala kuzo, njengoba kukhona abahlala ezindaweni zasemakhaya nalabo abakhe ezindaweni zasemalokishini, abanye bakhe ezindaweni ezisondelene kakhulu nedolobha.

UHodder Williams (1990:99) uthi ngokusekela lokhu okungenhla:

It is necessary of course to grasp the secondary literature and to become modernity familiar with the intellectual arguments over methodologies, but there are very few books which begin to communicate the earthly and exciting reality of politics in the real world, direct exposure spark on unexpected fascination.

Kunesidingo ukuthola imibhalo ebukeziwe ukuze kube khona ukuqonda ngezimpikiswano mayelana nezindlela, ngoba ziyigcosana ezixhumanisa ngokwenzeka emhlabeni ngokwezombusazwe.

Kunezinto ongeke uzazi anduba uzinike ithuba lokuba yingxenye yalabo bantu, noma leyo ndawo abaphila kuyo. Yize kubalulekile ukufunda amabhukukazi, ujwayelane nokushiwo izincithabuchopo ngamathiyorisi ahlukahlukene. Kodwa kunesidingo kwesinye isikhathi ukuba uxhumane nomhlaba njengoba unjalo, lapho izinto zenzeka khona.

2.3 INDLELA OKUZOQOQWA NGAYO ULWAZI

Izindlela ezahlukene zizosetshenziswa ekuqoqeni ulwazi. Ezizosetshenziswa yilezi ezilandelayo.

- (a) Inkulumo-ngxoxo
- (b) Imisebenzi esishicilelwe
- (c) Imisebenzi engashicilelwe
- (d) Izikhungo ezahlukene (ezifana nezigcinamagugu, imitapo yolwazi namakhemisi adayisa imithi yemvelo)

UMazibuko (1999:23) uveza ukuthi ziningi izindlela ezisetshenziswayo uma kwenziwa ucwaningo. Inkinga enkulu ukuthi zonke lezi zincwadi eziyala ngokuqoqwa kolwazi kanye nokuqhutshwa kocwaningo, ukuthi kumele ziqale zihunyushelwe olimini lwesiZulu. Uma bephawula ngezindlela ezisetshenziswayo uma kwenziwa ucwaningo ngokukaKidder no Judd (1987: 227) ngibacaphuna kuMazibuko (1999:23) bathi nakuba ziziningi izindlela ezisetshenzisiwayo uma kwenziwa ucwaningo kepha kuba kumcwaningi ukuthi iyiphi indlela abona ukuthi kumele ayisebenzise kubantu azoxoxisana nabo kanye nezindleko zaleyo ndlela. Bathi kukhona indlela yokuxoxisana nomphakathi kanye naleyo yokuthi abantu babhale phansi izimpendulo zabo emaphepheni.

Emva kokuba isihloko salolu cwaningo sesikhethiwe ngokukaMazibuko (1999:23) umcwaningi ube esezibheka zonke izindlela ezisetshenziswayo uma kwenziwa ucwaningo. Ube esebheka nohlobo lwabantu eyezoxoxisana nabo. Umcwaningi ufinyelele esinqumweni sokuthi akhethe indlela engeke yaba yinkinga ngoba iningi labantu eyezoxoxisana nabo noma kungebona bonke abakwazi ukubhala kepha abanye bayakwazi njengoba ezovakashela abelaphi bendabuko.

Ngakho-ke umcwaningi unqume ukuthi ulwazi luzoqoqwa ngokufunda imiqulu eseyashicilelwa, lokhu kufaka (izincwadi namajenali) kanye nemiqulo ecwaningiwe engazange yashicilelwa, lokhu kufaka (amathesizi, ama-eseyi namaphepha amasemina) kanye namaphephandaba. Umnyombongqangi wokuqoqa ulwazi kuzoba ukuvakashela abalaphi bendabuko, umcwaningi uzokwenza ingxoxombuzo nabo ngoba ingxenye enkulu yalolu cwaningo kuzofanele iqhamuke kubo abelaphi bendabuko. Izikhungo ezizovakashelwa kuqoqwa ulwazi kuzoba amakhemisi adayisa imithi yemvelo nemitapo yemithombo yolwazi. Inhloso yokuya kulezi zikhungo ukuqoqa amagama emithi nokuwaqhathanisa kanye nolwazi lwendabuko. Okuningi ngawo amagama emithi kuyobesekutholakala ngokuhlala phansi nabelaphi bendabuko ngohlelo lwengxoxombuzo. Ezinye izikhungo kuzoba izigcinamagugu ngoba kunemiqulu egcinwa khona eyimiphumela yocwaningo bese kuba imitapo yolwazi lapho kuzotholakala izincwadi ezishicilelwe kanye nemiqulu engashicilelwanga engasiza ekuyoliseni ulwazi oluzoqoqwa ngocwaningo.

2.4 INDLELA

Uma umuntu efuna ukwazi ngempilo kanye nokuphilisana kwalowo mphakathi, indlela engcono yokuthola ulwazi ukuya khona kulowo mphakathi lapho uhlala khona uyozibonela, uthole nokuthi uphila kanjani, uzibuze ukuthi kungani wenza izinto ngendlela owenza ngayo. Uma kulula ulibambe iqhaza kokunye kwabakwenzayo ukuze uqonde kahle ngabo.

Ucwaningo olubizwa ngokuthi ngolwasokhalweni luzosetshenziswa ekuqoqeni ulwazi.

Ngokuka- Sarankatos (1993:256) ubeka ngokuthi:

Field research is a form of social enquiry into real life situations. Field research take place in the field, that is in the natural setting, a setting that is not established for the purpose of conducting research. It has the purpose of exploring real life situations, studying behaviour patterns and the reason behind social interactions.

Lolu hlobo locwaningo lwasokhalweni luvudulula amaqiniso empilo yomphakathi. Ngakho-ke lwenziwa lapho abantu behlala khona ngokwesizinda. Lesi isizinda esiyiqiniso esingakhiwanga ngenxa yenhloso yokuthi kunocwaningo oluqhubekayo. Inhloso ukuhlola ubuqiniso bempilo njengoba injalo kanye nezizathu ezenza kuphiliswane kanjalo.

UBabbie (1998:280) ngakolunye uhlangothi ubeka ngokuthi:

It bears repeating that field research is constantly used in everyday life, by all of us. In a sense, we do field research whenever we observe or participate in social behaviour and try to understand it, whether in a college classroom, in a doctors waiting room, or an airplane.

Lolu hlobo lokucwaninga siyalusebenzisa nsuku zonke. Eqinisweni lilonke siyacwaninga lapho siphahle amehlo noma siba yingxenye kokwenzekayo, siphinde sizame nokuqonda isimo leso mhlawumbe senzeka endaweni yokusebenza kadokotela noma ekilasini noma ebhanoyini.

Lokhu kuchaza ukuthi mihla namalanga le ndlela echazwe ngenhla siyayenza ezindaweni ezahlukene. Indlela yocwaningo ezosetshenziswa ephathelene nekhwalithethivu kanye nefaka ikhwantithethivu.

Bailey (1996:10) uthi:

Qualitative attributes have labels or names rather than numbers assigned to their respective categories. Any attribute that we measure in numbers, we will call a quantitative attribute or variables.

Lolu hlobo locwaningo lwekhwalithethivu luba namabizo esikhundleni sezinombolo ezijutshelwe emazingeni athile. Ngakho-ke okukalwa kusetshenziswa izinombolo kusuke kuyilolu hlobo locwaningo olubizwa ngekhwantithethivu.

Herbet no Riene Rubin (1995:43) bayaphawula kuBabbie (1998:290) bathi:

Qualitative design is flexible, interactive and continuous, rather than prepared in advance and locked in stone.

Ukuhlonzwa kwekhwalithethivu kuyinto evulelekile, eqhubekayo kunento esilungiselelwe kusenesikhathi yabe isigcinwa kanjalo.

Njengoba ingxoxombuzo kuzoba iyona ndlela ucwaningo oluzozimelela kuyo ekuqoqeni ulwazi izosetshenziswa njengendlela yokuqoqa ulwazi.

Babbie (1998:290) uthi:

Ucwaningo ngendlela yekhwalthethivu ngxoxombuzo luba phakathi kobuzayo nobuzwayo, okungukuthi ingxoxombuzo iwuhlelo oluvulelekile olungenayo imibuzo ehleliwe okufanele ibuzwe ngohlelo oluthile. Ucwaningo lwekhwalithethivu ngxoxombuzo luba yingxoxo lapho umbuzi enikeza inkomba evulekile yengxoxo. Okujwayelekile obuzwayo uyena okhuluma kakhulu.

A qualitative interview is an interaction between an interviewer and a respondent in which the interviewer has a general plan of inquiry but not a specific set of questions that must be asked in particular order. A qualitative interview is essentially a conversation in which interviewer establishes a general direction for the conversation and pursues specific topics raised by the respondent. Ideally the respondent does most of the talking.

Ingxoxombuzo ezikile izosetshenziswa njengendlela yokuqoqa ulwazi.

UWalker (1985:4) ubeka kanje kuViljoen:

The depth interview is a conversation in which the researcher encourages the informant to relate, in his /her own terms, experiences and attitudes that are relevant to the research problem.

Ukuzika kwengxoxo kwenzeka ngokuba umncwaningi agqugquzele obuzwayo ukuba amatanise lokho abuzwa ngakho mayelana nenkinga yocwaningo.

Kunezizathu ezenza kunamathelwe ekusebenziseni ingxoxombuzo kakhulu yize uhlelo lwamaphepha anemibuzo luzosetshenziswa. Isizathu ukuthi kuyavela kweminye yemisebenzi yabanye abacwaningi bebeka ukuthi kuba nezigqinamba njengokuthi awabuyi amaphepha emibuzo. Ngempela kuyiqiniso ukuthi amaphepha emibuzo awabuyi ngoba umcwaningi wazama ukusebenzisana nabafundisi bamahlelo amabandla akhethelwe lolu cwaningo, into eyenzeka ukuthi awabuyanga wonke amaphepha emibuzo ayethunyelwe kumalungu amahlelo ngokwahlukana kwawo. Kunenkolelo ethi uma ufuna ukuthola ulwazi, ngena uthi shi kubantu, ube kanye nabo.

Ngesikhathi kwenziwa ucwaningo, izinhlobo zamathuluzi ezahlukeni ezizosetshenziswa, usiba lokubhala, amaphepha, isiqophamazwi, konke kuzosetshenziswa ekuqoqeni ulwazi. La mathuluzi ngeke asebenze ngendlela efanayo ezimweni ezahlukeni. Kulolu cwaningo isiqophamazwi sizosetshenziswa ngendlela ephezulu.

Isizathu sokusebenzisa le ndlela esikhundleni sokubuza ubhale, yingoba abelaphi bendabuko uma ubabuza, abanye basuke bacabange ukuthi awulaleli kwabakushoyo ngesikhathi ubhala phansi bona bebe bekhuluma. Kanti ngokosiko kubantu abangamaZulu uma ukhuluma nomuntu omdala awenzi enye into, unaka yena ngqo. Uma wenza enye into kubukeka njengendelelo kumuntu omdala. Ngakho-ke bafuna ulalele ngesikhathi bekhuluma. Lokhu yinto aseke wayiphawula umcwaningi kubona abelaphi uma ezofuna usizo lokunyangwa.

UHall no Hall (1996:162) baphawula kanje ngale ndlela:

Using an audio-tape recoder means that the interview is more like a conversation and all exchange are recorded. There will be a full record of what the informant said and how they said it.

Ukusebenzisa isiqhophamazwi kuchaza ukuthi ingxoxo izoqoshwa. Lokhu kusho ukuthi ekugcineni okukhulunywe ngakho kohlala kukhona njalo nanokuthi obuzwayo wakuphendula kanjani.

Ukusebenzisa isiqhophamazwi kuzoba nomthelela omuhle ngoba kwenza ukuba umcwaningi alalelisise futhi anganengi axoxisana nabo ngokubelokhu ebhala phansi. Okunye futhi okuhle ngesiqhophamazwi ukuthi ikhasethi lingadlalwa ngokuphindelela ngenhloso yokuthola amaphuzu okungenzeka aqathakile ngesikhathi sengxoxombuzo. Okungaba ububi bokusebenzisa isiqhophamazwi, ukuthi abanye babelaphi bangaba nezwi eliphansi kakhulu. Lokhu kunganqotshwa ngokuthi kukhulunywe emva kobuziweyo kube sengathi kucelwa incazelo. Ngasohlangathini lokubhala phansi ngesikhathi kukhulunywa, ukuthi ngeke ngempela kubhale-ke konke okushiwo obuzwayo. Imibuzo ezosetshenziswa izobe ibhalwe ngolimi lwesiZulu, okungeke ngempela kube yinkinga ngoba abantu okusetshenzwa ngabo abangabelaphi bakhuluma isiZulu. Okujabulisayo ukuthi imibuzo yonke yocwaningo abelaphi bayiphendula ngesiZulu.

2.5 INDLELA YOKUXOXISANA NOMPHEKATHI

Lolu hlobo lokuqoqa ulwazi locwaningo ngokukaMazibuko (1999:24) luthathwa njengolubizayo kepha yilona olwenza ukuthi umbhali athole yonke ingonyuluka yalokho nobuso ngesihloko leso. Lokhu kwenza ukuthi ingxoxo uyiqophe ekhasethini kunokuthi ngesikhathi kuxoxwa ulokhu ubhale phansi konke okuxoxwa ngakho.

Lokhu kuqopha kusiza ekutheni kungabi bikho nokuncane okulahlekayo ngesikhathi ingxoxo iqhutshwa. Sebebaningi ababhali asebetha bachaza ukuthi isho ukuthini le ndlela. Sithathe (uBless noSmith 1995: 106) sibacaphuna kuMazibuko (1999:24) bathi uma kuxoxwa lowo osuke enza ucwaningo ubhekana ngqo nalowo asuke embuza imibuzo. Ephawula ngemibuzo engabuzwa uma kuxoxiswana u-Adams (1989:37) simncaphuna kuMazibuko (1999:25) uthi imibuzo ingabuzwa kubantu abaqondene kanti futhi ukungaqondisisi umbuzo kungasheshe kutholakale bese kuvikelwa.

2.5.1 Ubuhle bendlela yokuxoxisana nomphakathi

Le ndlela ngokukaMazibuko (1999:25) yinhle ngoba yenza kube lula ukuthola ulwazi ngoba le ndlela ayidingi umuntu ukuthi aze abe ngumuntu okwaziyo ukubhala kepha uma nje ekwazi ukukhuluma kwanele lokho. Ibuye ibe yinhle le ndlela ngoba yenza ukuthi kungabibikho mgoqo kulowo obuzwayo uma esephendula ngoba angazinabela nje bese kuba ocwaningayo ohluza lokho okunomsoco. Ngenxa yokuthi ulwazi olutholakalayo uma kucwaningwa kubuye kudingeke luqhathaniswe nalokho osekubhaliwe. UMazibuko (1999:26) uthi kudingeka ukuba umcwaningi asebenzise izincwadi eziqukethe imithi yemvelo, ukuze athole kahle ngamagama aphaathelene nalokho okucwaningwayo. Inkinga enkulu wukuthi iningi lezincwadi ezibhalwe ngolimi lwesiNgesi ludinga ukuhunyushwa luyiswe esiZulwini.

Ephawula ngobuhle bale ndlela u-Bailey (1987:174) simncaphuna kuMazibuko (1999:25) ubeka kanje:

Uthi noma ngabe akawuzwa umbuzo lowo muntu obuzwayo kepha ngenxa yokuthi usuke ukhona eduzane uwuphinda uwucacise aze awuzwe bese ewuphendula ngendlela okuyiyona. Umcwaningi ubuye abe nesiqiniseko sokuthi ulwazi alutholile yilona ngoba naye usuke ekhona ebonana ubuso nobuso nokuxoxiswana naye.

Even if the question is not clear to the interviewee, the interviewer can repeat the question once more until the interviewee able to answer the question appropriately.

2.5.2 Ububi bendlela yokuxoxisana nomphakathi

UMazibuko (1999:25) ubeka ngokuthi IsiZulu sithi: akukho soka lingenasici, nayo le ndlela esinconywe kangaka lapha ngenhla nayo inabo ububi bayo. Okokuqala nje, iyindlela edinga ukuthi ube nesikhathi esiningi ngaphezu kwazo zonke izindlela.

Kubi-ke lokhu ngoba ngisho lowo ocwaningayo angaba naso isikhathi esanele sokuyobuza, noma axoxisane nabantu, kodwa bese kuba ukuthi labo adinga ukubabona ngenhloso yokuxoxisana nabo, kutholakale ukuthi bona abanaso isikhathi ngenxa yemisebenzi abayenzayo. Le ndlela iyona edlula zonke ngokudla iphakethe lomcwaningi ngoba ugcina ngokuchitha eningi imali ehla enyuka efuna labo azoxoxisana nabo. Kokunye kuyaye kuphoqeleke ukuba abagibelize ngemali yakhe ukuze akwazi ukubonana nalabo afisa ukuxoxisana nabo.

Bailey (1987:175) ngokuhunyushiwe ufakaza kanje ngale ndlela:

Konke okuphathelene nale ndlela kuyabiza ngoba kudinga uzihambele ngokwakho ucwaninga ube usebenzisa imali.

This type of method is very expensive because it requires one to travel of it needs money to finance the travelling expenses.

2.6 IZINHLELO ZENGXOXO NGOKWALOLU CWANINGO

Umcwaningi uthathe isinqumo sokuthi axoxisane nabantu abasondelene kakhulu nesihloko noma abelapha ngawo amakhambi emvelo ukuze athole ulwazi okuyilona lona. Ngenxa yokuthi ukwelapha ngemithi yemvelo kuyinqubo endala kakhulu ngakho-ke umcwaningi kwakufanele ukuba athole abantu asebebadala emkhakheni wokwelapha ngamakhambi yize kungabanga yinto elula ukuthola abantu asebebadala ngoba iningi labo seladlula emhlabeni, abaningi abakhona bayafika kulo mkhakha.

2.7 INDLELA YOKUTHOLA ULWAZI NGE-ITHANETHI

Ulwazi olunye luzoqoqwa ngokuvakashela amawebhusayithi ngaphansi kwe-*Google neYahoo*. Isizathu sokuvakashela amawebhusayithi ukuthi kunamaphepha ocwaningo olwenziwe izincithabuchopho. Ilawa maphepha azosetshenziswa ukuqoqa ulwazi ngokucwaningiwe.

2.8 INJULULWAZI YESEMANTHIKSI IZOSEBENZA KULOLU CWANINGO

UPalmer (1976:01)ubeka athi ngesemathikisi:

Semantics is the technical term used to refer to the study of meaning since meaning is a part of language; semantics is a part of linguistics.

Isemathikisi yigama elijulile elisho isifundo ngezingcazelo njengoba ulimi lunencazelo.

Ngakho-ke isifundo ngezincazelo siyingxenye yolimi.

Isemanthiksi igxile kakhulu kwincazelo yalelo nalelo gama elinikezwe ngabantu abakhuluma lolo limi. Lokhu kuchaza ukuthi igama nje lizimele alisho lutho kuze kube umuntu olifaka incazelo ezokwenza lizwakale kahle uma selisetshenziswa emshweni noma enkulumeni. Uma eqhubeka uPalmer (1976:3) uthi, incazelo isetshenziswa njengophawu lwemvelo nolokuguqula, lwenza inkomba ebhekiswe kokuthile.

NgokukaPalmer (1976:3) kunomehluko phakathi kwencazelo esebenza njengophawu ngendlela yemvelo neguqulayo. Isibonelo: amarobhothi angena ngaphansi kohlelo lokuxhumana ngokumele okuthile noma ngokuchaza njengokuthi nje umbala obomvu werobhothi uchaza ukuthi yima, kanti amafu wona ngempela adlulisa inkulumo emayelana nesimo sezulu.

UPalmer ubeka athi ngokuchazwa kwamagama (1976:3)

The characterisation of dictionaries , is to provide definition by suggesting words or phrases which are given to understand. Words do not mean what they might most obviously be thought to mean, that there is some other meaning besides the literal meaning of the words.

Izichazamazwi zinikeza incazelo yamagama noma ibinza ngenhloso yokuqondwa kwawo. Amagama awachazi lokho esicabanga ukuthi ayakuchaza kodwa kusuke kukhona le ncazelo okuyiyona yona.

UPalmer (1976:4) ngimcaphuna kuNdimande (2001:20) esehunyushiwe uthi:

Kunezindlela ezahlukene zokufinyelela ekuzuzweni incazelo yegama. Okungasetshenziswa kungaba iphimbo noma izimpawu okungesizona zolimi ukutshengisa ukuthi amagama awangathathwa njengoba enjalo. Kulolu cwaningo kungenzeka iphimbo libhekwe encazelweni emumethwe amagama emithi yesiNtu.

UPalmer (1976:6) uqhubeka athi ulimi lingumgogodla wohlelo lokuxhumana, liqakatha umlayezo ongakwazi ukuchazwa ngendlela ezimele olimini.

UPalmer (1976:7) ubuye anezezela ngokuthi:

It is a further difficulty with semantics that meaning do not seem to be stable but to depend upon speakers, hearers and context.

Ubunzima besemanthikisi buyaqhubeka ngokuthi izincazelo zingabi nakho ukuzinza kodwa lokho kuncika kulowo okhulumayo kanye nolalele.

Lokhu kuchaza ukuthi abantu yibona abanencazelo yegama hhayi igama qobo lwalo. Nanokuthi kuvamile ukuthi abantu abaqhamuka endaweni eyodwa basuke benencazelo yabo abayiqondayo ngendlela yaleyo ndawo abahlala kuyo.

UPalmer (1976:16) uthi:

Strongly suggests that even when the grammar seems quite explicit, we rely far more on the meaning to help us with the interpretation.

Ubeka ngokuthi uhlelo lolimi lubukeka lusobala, kuncikwa kakhulu kwizincazelo ezisisiza sikwazi ukutolika.

Uma sibheke igama, izichazimagama zibhekelela ukunikeza incazelo yegama nencazelo yalo esebenza emshweni.

UWalmer (1976:32) uthi:

It is reasonable to assume that the word is one of the basic units of semantics.

Kuba sesimweni esizwakalayo ukuqagela ukuthi igama liyingxenye encane yesemanthikisi

UPalmer (1976:8) uphinde aveze ukuhlukana phakathi kwamagama agcwele namagama angagcwele. NgokukaPalmer kuyacaca ukuthi amagama agcwele anencazelo le elindeleke ukutholakala kwizichazimagama. Amagama angagcwele wona incazelo yawo incike kuhlelo lolimi.

Ngokuka Payne kuWanderer (1999:5) ubeka kanje ngesemathikisi:

General semantics deals with the process of how we get information and what risks, distortions and errors take place as this process occurs. It is the study of communication in the broad sense: how people communicate with their physical environment, with themselves, and with other people. It includes how [they] perceive, how they behave, how they use symbol and how they operate in social institutions.

Ku Minter ku Wonderer (1999:3) uyibuka kanje yena: General semantics provides a method of studying the part language play in human affairs. It emphasize the effectiveness of human communication in the awareness of all the all-pervasive character of language in daily affairs, the habit of looking to language as a possible clue to some of our misunderstanding and conflicts, and an appreciation of the scientific method and a consideration of applying it to language.

Ngokujwayelekile nje isemanthikisi ingxile kakhulu ekutheni lungatholwa kanjani ulwazi, ukugwema okungaba okuphambanisiwe. Isemathikisi isifundo sezokuxhumana phakathi kwabantu nemvelo nje okufaka ngisho nezimpawu. Ibeka ngokuthi abantu baxhumana kanjani nemvelo

Ku Minter kuWonderer (1999,03) uthi ngokujwayelekile isemathikisi ihlinzeka nezindlela zokufunda ngengxenye yolimi emikhakheni ethini izindaba zabantu. Igcizelela ukuxhumana okubumbekile okhalweni lokuxhumana mayelana nezinto ezithinta ulimi ukuze kugwemeke ukuthandabuza.

Hausser (2002:1) uninga athi ngaphambi kokuba incazelo yolimi isetshenziswe ekuxhumaneni ngenkulumo phakathi kokhulumayo nolalele kufanele incazelo leyo ibe sengqondweni. Ngakho-ke ukuhlaziya incazelo yolimi ngendlela yesemathikisi eqondile kuholela ekutolikeni uhlaka njengento esengqondweni okuyingxenye yomkhulumi kanye nolalele.

Lokhu kuchaza ukuthi ukwazi incazelo yegama lomuthi kubalulekile ukuze kube khona ukuxhumana phakathi komuthi nesifo obhekene naso, ucwaningo luzoyigqamisa kahle le ngxenye umcwaningi aqeda ukuyichaza ngenhla.

Hausser (2002:1) ukunanela kanje lokhu akuchaze ngenhla:

Contingent propositions can only be interpreted and evaluated with respect to their truth value if the relevant circumstances of the utterance situation are known and systematically entered into the interpretation.

Isiphakamiso esishwakathelwe singatolikwa sibukwe ngokuhlonzwa nhlangothi zonke ngendlela okuyiyo kulokho okukhulunywe ngakho. Bese ihhunuyushwa ngendlela ehlelekile.

UPalman (2002:6) yena uqhamuka nalokhu:

The relevant semantics properties of individual words or groups of words are seldom to be found in conventional dictionaries. So recent work in semantics has shifted emphasis away from the purely sentence based approach, but the extent to which the interpretation of individual sentences can depend on dialogue or text settings, or on the goals of speakers, is much greater than had been suspected.

Isemathikisi ehlobene nezimiso zamagama kuyenzeka atholakala kulezi zichazimagama ezingajwayelekile. Kanti imisebenzi yakamuva yesemathikisi isigudlukile kwindlela yemisho kodwa yancika kulokho okutolikwe engxoxweni noma encwadini.

Lokhu kuchaza ukuthi isiphakamiso esingahle sivele singabukeka njengethuba elihle elingavula izindlela zokutolika ekuhlaziyweni kolimi ukuze kufinyelelwe kuleyo ncazelo yokukhulunyiwe. Umcwaningi usekhulumile ngezinhlelo ezizosetshenziswa ekutholeni ulwazi, manje sekuzobhekwa abantu umcwaningi azoxoxisana nabo.

2.9 ABANTU UMCWANINGI AXOXISANE NABO

- **Ingxoxo nesangoma uNomagugu Ngobese**

Umama uNomagugu Ngobese uyisangoma aphinde abe wumvuseleli nomphathi womkhosi kaNomkhubulwane. Umcwaningi waxoxisana nomama uNgobese endaweni asebenzela kuyo enkabeni yenhlokodolobha yesifundazwe uMgungundlovu. Izinsuku zaziqishumi nesithupha kuMbasa onyakeni wezi-2008.

Ingxoxo yathatha ihora nohhafu. Isangoma umama uNgobese wabuzwa ngokwethwasa kwesangoma nomthandazi, imithi edliwa othwasayo izevatho kanye nohlobo lokudla oludliwa umuntu onabantu abadala, nokudla okungafanele akudle umuntu othwasayo. Incazelo egcwele itholakala esahlukweni sesithathu.

- **Ingxoxo nenyanga uMbatha**

Lo mnumzane uyelapha, umcwaningi waxoxisana naye edolobheni laseRichards Bay ngaphansi komasiphala wesifunda UThungulu. Izinsuku zaziqishumi nane enyangeni kaNtulikazi onyakeni wezi-2008. Ingxoxo isiyonke yathatha ihora nohhafu. Inyanga uMbatha wabuzwa ngezincazelo zamagama emithi nemisebenzi yayo imithi. Wabe esenikeza izincazelo zemithi nemisebenzi womuthi ngamunye. Izincazelo nemisebenzi kutholakala esahlukweni sesine.

- **Ingxoxo nodokotela uDonda**

Lona ungudokotela olimini lwesiZulu, usebenzela uMasipala wesifunda uThungulu njengoSomlomo. Umcwaningi waxoxisana noDokotela uDonda ziyishumi nane enyangeni kaNtulikazi onyakeni wezi- 2008 emzini wakhe eSikhaleni. Ingxoxo yonke yathatha amahora amabili. Umcwaningi waqoka ukuxoxisana nalo Dokotela ngoba ucwaningile ngemithi yemvelo kanye nabelaphi bendabuko, kanti uyayazi imithi ngasohlangothini lokwelapha. UDokotela wabuzwa mayelana nokwethiwa kwamagama emithi yemvelo ukuthi kusukela kuphi. Waphendula wathi kunobudlelwano phakathi kwegama nomuthi, nanokuthi ulimi yilona olusetshenziswayo uma kulashwa izifo.

Lokhu kucaciswe esahlukweni sesithathu. UDokotela uDonda wakubeka ngokusobala ukuthi kuningi okubhaliwe phansi okumayelana nokuqanjwa kwamagama kodwa akukuningi okumayelana nokuqanjwa kwamagama emithi. Wathi umunxa osazace kakhulu lo.

- **Ingxoxo nenyanga uKhoza**

Lo baba uyinyanga ehlanganisa nokuhlola isebenzisa izibani namabhodlela. Umcwaningi waxoxisana naye mhla zingamashumi amathathu kuZibandlela onyakeni wezi 2008 enhlokodolobha yesifundazwe sakwaZulu-Natali eMgungundlovu endaweni asebenzela kuyona. Inyanga uKhoza wabuzwa mayelana nezincazelo zamagama emithi yemvelo. Waphendula ngokuthi ayiminingi imithi ayisebenzisela ukwelapha ngenxa yokuthi usebenzisa imithi ambulelwa yona oyisemkhulu. Wathi useqede iminyaka engamashumi amabili elapha esebenzisa le mithi ambulelwa yona. Incazelo egcwele itholakala esahlukweini sesine.

- **Ingxoxo nenyanga uNgcobo**

Lo baba uyinyanga elapha ngamakhambi emvelo. Kwaxoxiswa naye zingamashumi amabili nanye kuMbaso onyakeni wezi-2009 endaweni yakwamaFunze ngaphansi komasipala wesifunda uMgungundlovu. Naye ubaba uNgcobo wabuzwa ngezincenzo zamagama emithi yemvelo kanye nemisebenzi eyenzayo. Ekuphenduleni kwakhe kwavela ukuthi amanye amagama emithi ayamdida, waveza ukuthi ulimi lwesigodi lubuye lusebenze ekuqanjweni kwemithi. Wabuye waveza ukuthi eminye imithi yayiqanjwa ngendlela yokuyicashisa ngenhloso yokuyifihlela abathile ababengayisebenzisela ukuganga. Incenzo egcwele itholakala esahlukweni sesine.

- **Ingxoxo nesangoma uDlamini**

Lo baba uyisangoma esifaka nobunyanga phakathi ngoba akagcini ngokubhula ubuye asebenzisa namakhambi ukwelapha izifo ezahlukehukene. Kwaxoxiswa naye ziyishumi kuMandulo onyakeni wezi-2009. Naye ubaba uDlamini wabuzwa mayelana nezincenzo zemithi yemvelo kanye nokusebenza kwayo, kwaphindwa kwabuzwa izilwane ezithakwa nemithi okubalwa kuzo izinyoka, izinyoni, izinyamazane nezilwane zasemanzini. Wayiphendula kwathi eminye yaba nokumdida ngenxa yalo belu ulimi lwesigodi. Incenzo egcwele itholakala esahlukweni sesine.

- **Ingxoxo nomthandazi uMnqayi**

Lo umnumzane ongumthandazi ofaka nokwelapha ngamakhambi emvelo. Umcwaningi waxoxisana noMnqayi zingamashumi amabili kuNhlabo onyakeni wezi-2010 endaweni yokusebenzela eHowick ngaphansi komasipala wendawo uMngeni. uMnqayi wabuzwa mayelana nezincenzo zemibala yezevatho zezangoma nezabathandazi kanye nemiyeke yezangoma njengoba ingefani.

Waphinde wabuzwa ngezinhlobo zemimoya engena abantu bethwase kanye nezindlela okuthwaswa ngazo. Kwabuzwa futhi nezinhlobo zezinyoka okuthiwa ezedlozi. Incazelo egcwele itholakala esahlukweni sesithathu.

2.10 ISAKHIWO SOHLELO LWEMIBUZO: Abelaphi bendabuko

Lolu luzosetshenziswa ngaphansi kwengxoxombuzo lulandela

indlela ebizwa ngokuthi ikhwalithethivu. Lolu luqondene nabelaphi bendabuko.

Lizokwakhiwa yile mibuzo elandelayo:

2.10.1 Imibuzo ngabelaphi

1. Isibongo negama lenyanga/isangoma.
2. Ubulili.
3. Iminyaka usebenza njengenyanga/isangoma.
4. Yini umuthi(chaza)?
5. Ngabe umuthi ulithola kanjani igama ogcina ubizwa ngalo?
6. Ngabe igama lomuthi obizwa ngalo linamthelela muni nesifo oselaphayo umuthi lowo?
7. Ubani okwazi ukuqamba imithi phakathi kwenyanga nesangoma futhi ngabe lokho kwenzeka kanjani? Nika isizathu sempendulo.
8. Ngabe igama lomuthi uma usuqanjiwe libhajadiswa ngubani, kanjani?
9. Ngicela unikeze incazelo yala magama emithi (amagama ayovela ngalelo langa seyibuzwa le mibuzo).
10. Eminye imibuzo iyovunjululwa izimpendulo ezizonikwa ababuzwayo.
11. Yini inyanga?
12. Ngabe inyanga ibuthwasela kanjani ubunyanga, buthatha iminyaka emingaki? Nika isizathu salokho.
13. Ubani oklama leyo minyaka, futhi ukwenza kanjani lokho?

2.11 ELOKUPHETHA

Lesi sahluko besethula inhloso yalolu cwaningo. Okuyikhona obekubhekwa kakhulu kulesi sahluko izindlela zokucwaninga ezizosetshenziswa kulo somqulu ekucwaningeni amagama emithi yemvelo njengoba isebenza ekulashweni kwezifo.

Lezi zindlela yizona esibona zingasetshenziswa kangcono ekucubunguleni amagama emithi yemvelo ngokwenzazelo ayiqhukethe kanye nokubukwa nje kwemithi yemvelo nokwelashwa ngehlo lomdabu nangehlo lesimanje. Izindlela okukhulunywa ngazo lapha yile ethinta iphepha lemibuzo elizonikezwa abamabandla ngokuhlukana. Bese kuba yile ezosebenzisa isiqhophamazwi lapho kubuzwa abelaphi bendabuko. Okufanele kugqame lapha ukuthi lezi zindlela zasungulwa ngabezizwe zaphesheya.

Isithombe esavela mayelana nalabo abahlonywa imibuzo ngasohlangothini lwabelaphi, batshengisa ukuba nolwazi oluvundile nokuvuthwa kumsebenzi abawenzayo omayelana nokwelapha. Umcwaningi bamemukela ngezandla ezimhlophe abazange babenenkinga. Mhlawumbe kungenzeka ukuthi umcwaningi wayeveza ukuba nothando mayelana nolwazi lokwelapha ngendabuko kanye namakhambi. Amakholwa aveza isithombe sokuba mathintanyawo mayelana nalolu cwaningo. Umcwaningi wathwala kanzima ezama ukuwanxenxa amakholwa kodwa kwahlanga zimuka nomoya. Ukubambisana akuzange kube kuhle yingakho nje namaphepha emibuzo engabuyanga wonke. Ngisho nabamfundisi imbala bahluleka bezama ukubanxenxa baze bathi awayekwe lawo makholwa angathandi ukubuyisa amaphepha emibuzo ngoba kuzobukeka sengathi ayaphoqwa. Kulawo aphenhula cha azama ukuyiphendula yonke imibuzo ngendlela eqotho.

Okuyinselelo enkulu esisabhekene nayo thina sizwe esinsundu e-Afrika, okufanele sisebenze kanzima siqhamuka nezethu izindlela zokucwaninga nolwazi okungolwethu, ngoba nokhokho babesebenzisa ezabo izindlela zokwenza izinto zabo bengakafiki abelungu. Lesi sahluko siyisendlalelo sezahluko ezilandelayo.

ISAHLUKO 3

3. ULWAZI LWENDABUKO EKUSETSHENZISWENI IMITHI YEMVELO

3.1 ISINGENISO

Kulesi sahluko sizogqala ngokuveza incazelo ngabelaphi bendabuko. Lokhu kuzophinde kuveze ukwehlukana kwabelaphi bendabuko. Isizathu sokukhuluma ngolwazi lwendabuko ekwelapheni yingoba uma kucutshungulwa ngokusebenza kwemithi yemvelo okhalweni lokwelapha, ulwazi lwendabuko lungumgogodla ekuthakeni imithi yemvelo. Abelaphi bona bangena ngenxeba lokuthi yibona abangogqoshishilizi ekusebenzisweni imithi ngokwendabuko emathafeni okunyangwa izifo ngokuhlukana kwazo. Lokhu bakwenza belekelelwa imimoya yamadlozi esuke ibambulela ngenxa yokuthi babenolwazi olunzulu ngamakhambi besekulo mhlaba weshongololo. Imithi izobhekwa ngendlela esetshenziswa ngayo ngokwesiNtu uma kwelashwa izifo. Kuzophinda kudingidwe kucutshungulwe ngolwazi lwendabuko ekusetshenzisweni kwemithi yemvelo ngokwemibala okhalweni lokwelashwa ngokwesiNtu.

Ulwazi lwendabuko luhambisana nenjulalwazi ebizwa ngobuntu. Ngabe buyini ubuntu? Impendulo ithi ngokukaMnyandu (1993:230) ubuntu buyinkambiso yokuphila elawulwa ngamasiko, ngamagugu nemithetho yesiNtu egcinwa ngaboMdabu e-Afrika. Le nkambiso igqamisa ubuNkulunkulu obusesidalweni esingumuntu kanye nesithunzi somuntu. Ubuntu bulawulwa ukuthi umuntu aqale ngokuzihlonipha yena uqobo bese ephokophela ukwazi, ukuqonda nokuhlonipha imicabango, izenzo zabanye, amasiko namagugu omphakathi nesizwe jikelele. Lokhu kuhamba kuze kukapakele emkhakheni wokwelapha ngokwesiNtu. Kulo mkhakha kubalulekile ukuba nobuntu kakhulukazi umelaphi ukuze umsebenzi wokwelapha uhambe ngendlela encomekayo enganamathizethize engagwegwile.

Abantu baba nezinkinga ezahlukahlukene bese lokhu kudinga umelapha ozokwazi ukulalela unembeza wakhe ekusizeni lowo muntu ngendlela enobuntu.

In the African tradition, Ubuntu is considered to be the most important quality of umuntu (human being) being the quintessence of authentic human existence. The person with full ubuntu is consequently esteemed as the ideal, authentic complete, blessed and perfect human being (UMnyandu 1993:231-232).

Ngokwesintu ubuntu buyathathwa njengento ewuphawu lokhu ungumuntu uhlukele esilwaneni. Ngakho umuntu onobuntu uthathwa njengosezingeni, ophelele nobusisekile.

Umuntu onobuntu uyena othandwayo nokufisekayo ukuba abe khona emhlabeni. Imfundiso yasekhaya nemfundo yasesikoleni kumele yakhe lo muntu osasibusiso. Ubuntu njengesisekelo senkolo yoMdabu busongwa ngozi lunye nalokhu:

- Ukuhlonipha
- Ukuhlonipha abaphansi
- Ukuhlonipha uMvelinqangi
- Ukuthembeka
- Ukulunga
- Ukwesaba ihlazo
- Ukuzithoba

Nokho ngenxa yoshintsho nezinguquko esezenzekile ezimpilweni zabantu, okudumazayo ukuthi sebeyatholakala futhi nowaka okungabantu abangenalo ulwazi oluphelele lokwelapha, abakhohlisa abantu ngoba befuna ukuhlomula ngendlela yokubaqola imali yabo.

Today we find many medicine men in or near the big cities. Unfortunately some of these have no training or skills as medicine men and are only out to cheat their fellow men for the sake of quick gain (UMbiti 1975:157).

Namhlanje abelaphi bendabuko sebetholakala ezindaweni zasemadolobheni. Ngebhadi abanye babo abazange bakuthwasele ukwelapha, izinhloso zabo ukuqola abantu ukuze bathole inzuzo ngokushesha.

3.2 INKOLELO YOBUKHONA BEMIMOYA ENDIMENI YOKWELAPHA

Ngokwenkolo yoMdabu yamaZulu, amathongo achazwa njengemimoya yasebashona okunenkolelo yokuthi bavikela abemindeni yabo abasaphila. AmaZulu ayakholelwa kakhulu kwabangasekho ukuthi banamandla nokwazi konke ngaphezu kwabaphilayo. Amandla abo makhulu ngaphezu kwabasandla amabele. Bayakwazi ukupha baphinde bajezise ngazo zonke izinhlobo zamashwa uma bengasabahloniphi laba abasele. Imimoya yabadala ibamba iqhaza elinkulu okhalweni lokwelapha ngamakhambi (imithi).

UJonas noDe Beer (1973:184) bafakaza bathi:

The ability of the dead to communicate with or influence the living, such belief forms the basis of the religious practices such as spiritism and the ancestor cult.

Ikhono labangasekho lokuxhumana nabaphilayo liqinisa ukukholwa kwama-Afrika. Lomoya wokukholwa wakha isisekelo senkolo okungaba ekamoya noma eyabaphansi.

UMbiti (1969:65) naye ufakaza kanje ngobukhona bale mimoya:

The universe is composed of visible and invisible parts. It is sometimes believed that between God and human beings, there are other beings who populate the universe. These are spirits. God is their Creator of all things.

Umhlaba wakhiwe izinto ezibonakalayo nezingabonakali. Lokhu kuyinkolelo yokuthi phakathi kukaMvelinqangi kanye nabantu, kukhona abanye futhi abahlala emkhathini ngokomoya. Okukhulu kunakho konke ukuthi uMvelinqangi ungumenzi wezinto zonke.

Le mimoya inesikhundla esithile phakathi kwabantu noMvelinqangi kanti futhi imisebenzi yayo ayifani. Kukhona imimoya emihle emele inhlalanhle nempilo yabantu, bese futhi kube khona imimoya emibi ehlukumeza abantu. Lapha kuzobhekwa imimoya emihle kuphela. Isizathu ukuthi lolu hlobo lwemimoya yilona olungena abantu benze imisebenzi emihle yokwelapha. Yize kukhona abelapha ngaphandle kwayo ngokuba nolwazi lwamakhambi (imithi) abaluthola ezinyangeni ngokuba uhlaka, umsizi wenyanga.

3.2.1 Imimoya Emihle

Le mimoya yamadlozi yenza abantu babe nobuntu baziphathe kahle ngokuzithoba futhi bathande, bahloniphe isidalwa esingumuntu ngenxa yenkolelo yamaZulu yokuthi le mimoya yabangasekho ayizwani nobubi ngoba isuke isisondelene nomdali. Yingakho nje umuntu oyinyanga engawuphathi umuthi obulalayo ngoba abahambisana nalokho. Uma eke wayiphatha kufanele ashweleze edlozini. Ngokwesiko lamaZulu umuntu onalo moya sithi umuntu onomoya omuhle. Le mimoya iyangena ezilwaneni ezinjengezinyoka ikakhulukazi ohlotsheni oluthize hhayi noma iyiphi inyoka. Inhlwathi nomabibi yizona zinyoka ezingenwa imimoya emihle yamadlozi / amathongo.

Le mimoya isiza abantu babe izinyanga noma izangoma bazi izimfihlo ngokusebenza kwemithi nezangale kwelemimoya. Amadlozi awasiyo imimoya emibi ebizwa ngamadimoni kodwa ayimimoya emihle engena kubantu abaphilayo ihlale ngenjongo yokubapha izinhlanhla uma beyigcina imithetho nemicimbi yonke yayo. Kokunye ibaphe amandla okwelapha ngemithi (amakhambi).

Sicaphune uMhlongo kuNtuli (2004:35) ubeka kanje ngomoya wedlozi:

Lona ngumoya womuntu ongasekho ongena kumuntu ngoba ufuna ukumsebenzisa abe yinyanga athathe izikhwama zakhe noma abe yisangoma. Yilapho –ke kungena khona ukuthwasa komuntu kodwa umuntu uthwasela ubungoma kuphela uma engenwe umoya wedlozi. Umuntu akathwasi uma enendiki nendawe kepha kufanele angenwe ngumoya wedlozi.

Inkolo yaboMdabu ithi imimoya ikhona yonke indawo. Yingakho izangoma ziya emifuleni nasezintabeni ezithile uma ziqeqeshwa, ngoba kunenkolelo yokuthi kuleyo mifula nalezo zintaba kunale mimoya yokuhlakanipha, umuntu azi okungale. Yingakho izangoma nezinyanga uma sezelapha, zisebenzisa imithi nezilwane ezithile ngenxa yolwazi olunzulu ngalezo zihlahla nezilwane abaluthola emimoyeni yamadlozi..

U-Idowu (1973:174) uyakufakazela lokhu ngobukhona bale mimoya kanje:

Spirits are ubiquitous, there is no area of the earth, no object or Creature which cannot be inhabited by a spirit. Thus there are spirits of trees, these are special trees considered as sacred by Africans as they are believed to be the special residences of spirits which inhabit rocks, mountains, forests and bushes, rivers and water courses.

Imimoya itholakala kuyo yonke indawo kulo mhlaba. Ngakho-ke kukhona imimoya yezihlahla ezihlonishwa kakhulu ngabantu abangama-Afrika ngenxa yokuba nobugcwele. Lokhu kuze kukapakele nasezintabaneni, amahlathi, imifula kanye namanzi.

UNtuli (2004:37) uthi le mimoya yabaphansi ingena kubantu abahlobene nayo, ikakhulukazi abomndeni nozalo. Ubufakazi balokhu buvezwa kanje:

Ithwasa uNkamanga langenwa yidlozi elingukhokho walo uMaNtuli owabe eyisangoma. Ithwasa uHlongwa langenwa ugogo walo uMaMhlango ozala unina. Ugogo lo wabe naye eyisangoma. Isangoma uMeyiwa, sangenwa ngugogo ozala uyise kanye nekhehla elingukhokho waso uPhalishi owayengenyanga, engesangoma futhi. Isangoma uMazibuko sangenwa ngugogo ozala uyise. Isangoma uXulu sangenwa lidlozi elingugogo ozala uyise, nokho-ke lo wabe engumsizikazi ebandleni iZulu *Congregational Church (Z.C.C.)* (uShabangu 1996:37).

UNyembezi noNxumalo (1966:128) nabo bayavumelana noShabangu (1996:47)

Umuntu akangenwa yidlozi eliseyingane, ungenwa ngelidala. Kungakho-ke nje kuyaye kuthiwe umuntu olithwasa noma oyisangoma unomoya wabadala.

Ngamanye amazwi ngeke lisabizwa ngokuthi yidlozi. Sekothiwa amakhosi, abadala kusetshenziswa ubuningi ngoba phela alilodwa, linabalingani balo. Lowo owelaphayo uyisandla nje sawo. Yiwona omakhonya, abalawula impilo yalo muntu, phela abanye abanomoya wedlozi baye bathande nokubhema isinemfu (isijindane) ngoba ithwasa noma inyanga basuke bengenwe yilowo muntu omdala owabe esibhema isinemfu (Ntuli 2004:37).

Emandulo phela abantu abadala namakhehla babethi lapho bebhunga izindaba ezinzulu baqale babhema isinemfu. Lalingeke liyiqaqe inkinga ikhehla lingabhemanga. Ngakho-ke ithwasa elibhema isinemfu likwazi ukubona ngeso lomoya kude le nasekujuleni (UShabangu 1996:47).

Idlozi liyavunywa yilowo elisuke selimkhethile, ukuvunywa kwedlozi kubizwa ngokuthi **ukubhama** ngaphambi kokuthi limsebenzele lowo elisuke selimngene ngokuba likwazi ukumembulela izinhlobo zemithi ezishaya emhlozeni uma sekwelashwa, bese ethwasiswa kuze kuphethe ngokuba aphothulwe.

UMnyandu (1993:89) ufakaza kanje:

All the Zulu diviners interviewed in the valley of thousand Hills agree that it is very important to accept the call and there is no diviner who can go on training without ukuvuma idlozi that is, accepting and subsequent knowledge in matter pertaining to divination.

Zonke izangoma ezabuzwa endaweni yamawa ziyavumelana ngokuthi kufanele uyivume eyokungenwa yidlozi ngoba ngeke ukwazi ukuqala uqeqesho lokuthwasa ungalivumanga idlozi.

3.3 UKUJULA KOKUTHWASA

Ukuthwasa ngenye yezinto ezijule kakhulu. Akulula ukukuqonda kanjalo nokukwazi kalula nje. Iqiniso lisuke laziwa yilelo dlozi elisuke lijube lowo muntu elifuna ukumthwasisa. Isikhathi esiningi kuye kuthi umuntu ekhonjelwe ukuthwasa bese elahlekeliselwa izangoma ezisuke zijahe imali bese zingahambisi ngendlela nangeqiniso eliqondene nalowo okuqondene naye ukuthwasa.

UMkhize (2009: 33) ubeka kanje mayelana nalokhu:

Ocwaningweni esengike ngalwenza futhi ngabona kwenzeka umuntu uthi lapho idlozi lingakazivezi ngokwanele, bese izinhlanga (izangoma) ngokujaha imali zisuke lapho zithi umuntu akangene ephehlweni, zithi ziyomlapha amaNdiki namaNdawe. Okuyinto engamanga bhe. Idlozi elithwasisa umuntu ilona okufanele ukuthi likhombwe indlela. Okwesibili, sekukaningi ukuthola ithwasa liyalela uhlanya lolo ukuthi liboniswa ngemibono, kodwa ngenxa yokuthi uhlanya lolo okufanele lithwasise alazi ngokuchaza imibono, bese likuchitha konke okushiwo ithwasa. Bese kubheda ekugcineni.

Idlozi liyazithwasisela ingane yalo esuke isijutshiwe, bese uhlanya oluphilayo lulekelela lona. Othwasayo ungeniswa ephehlweni kuphela ngoba sekukhombwe lona kuphela idlozi lelo. Indlela yokuthwasa kwengane yalo ikhonjwa idlozi. Uma ingane leyo izokwethwasa ngedlozi lasehlathini bayakwazi lokho. Kanjalo uma izothwasa ngokwasemanzini emfuleni phela liyakhomba idlozi qobo lwalo. Impande yokuthwasisa lowo ozokwethwasa ikhonjwa yilo kanye ithongo lelo, hhayi uhlanya. Uhlanya lungumlaleli nje kuphela nomlekeleli wedlozi lelo elisuke likhuluma ngaleso sikhathi. Akuzona zonke izinhlanga eziphathiswe ukuthwasisa. Kukhona lezo ezisuke zingakanikwa amandla kodwa ngokuthanda imali bese zithatha ithuba kanti ziyakhohlisa (UMkhize 2009:34).

3.4 IZINHLOBO ZOKUTHWASA

3.4.1 Izinyanga

Inyanga wumelaphi okwazi ukwelapha izifo ngemithi yemvelo ezibangelwa umthakathi kanye nalezo ezidalwa yimvelo ngokusebenzisa imithi amafutha kanye nezikhumba zezilwane ezahlukene ngendlela yesiNtu (Biyela: 2003).

Kufanele kucace ukuthi inyanga ayikwazi ukubhula noma ukubona ngokusebenzisa idlozi. Inyanga ibuthwasela kanjani ubunyanga? UMyeza(1999) ubeka ngokuthi inyanga iyabufundela noma ibuthwasele ubunyanga, lokhu kuqala ekwaluseni lapho ifundiswa khona ngemithi yokuhlanza umzimba ngokuphalaza ukuchatha neyokwelapha imikhuhlane. Lowo okucacayo ukuthi likhona ikhono lokuqonda imithi, uma esekhulile uye angenwe imimoya yabadala bese ulwazi lokwelapha lusimamiswa iyona. Omunye uqala ngokuba abe uhlaka lwenye inyanga ayiphathele izikhwama, ihambe naye uma iyomba imithi, abuke lapha kuthakwa imithi. Lokho nje kuyindlela yokufunda ukuthi imithi iphathwa kanjani nanokuthi isetshenziswa kanjani ngendlela yesiNtu.

UNgubane (1990:85) ubeka kanje:

The medicine men and herbalist learned more about the uses of the plants and herbs for healing purposes. They master the use of roots, barks, leaves, fats, minerals matter etc, for healing purposes. They learn the art and sciences from others through serving an apprenticeship as udibi /uhlaka (apprentice) and go up the rungs to the ranks of journeyman. Thereafter the young traditional healer is confident enough to work alone as an inyanga.

Inyanga ifunda kabanzi ngokusetshenziswa kwamakhambi ngenhloso yokwelapha. Zifunda zigogode ekusetshenzisweni kwezimpande, amagxolo amahlamvu, amafutha nezinhlabathi. Konke lokhu kufundwa ngokuba uhlaka kuqala lwenyanga egogodile ohlangothini lokunyanga. Uma sekubonakala ukuthi uhlaka segogodile luyaphothulwa.

Kwesinye isikhathi ubunyanga buthwaselwa ngokuba kube yinto yasekhaya ngokuthi uma ubaba wayeyinyanga nendodana iyabuthatha ubunyanga ngokuthatha isikhwama. Imvamisa kwakukhethwa indodana enomqondo okhaliphile hhayi noma ubani emadodaneni akhe umnumzane lowo.

UNgubane (1990:86) uyakusekela lokhu okungehla ngokubeka kanje:

The art of healing tends to run in families but it is not necessarily hereditary. If the son join his father's practice, he was invited by the old man who was a successful prosperous practicing traditional healer. The art could not be claimed as of right. As the father often has many wives he decided which son was a suitable candidate for him to train. It was not necessarily the heir. He had an enquiring mind, interest in nature, animals and people, he should be intelligent and had capacity to learn.

Ikhono lokwelapha ngokujwayelekile kuba yinto yomndeni kodwa ayiba wufuzo. Kuyenzeka indodana izibandakanye noyise ekwelapheni. Uyise ube esebheka ukukhalipha kwendodana, uma itshengisa ukukhalipha ube eseyiqheqhesha mayelana nokusetshenziswa kwamakhambi.

Inyanga eqeqeshiwe kufanele ibe nomsizi wayo obizwa ngohlaka. Uhlaka lukhethwa inyanga, kungaba noma ubani. Kuba yisihlobo, indodana noma ilungu lomphakathi, kodwa akabe netshisekelo yokusebenza ngamakhambi. Uhlaka lusiza ekulungisweni kwemithi, kubala ukuyigxoba ukuyithaka nokuyipheka.

UBiyela (2003:48) Ufakaza kanje:

Every trained inyanga is supposed to have an assistant who is called uhlaka in isiZulu. An assistant is chosen by inyanga himself. It can be any member of the community or one of his sons or relatives. Through close observation of his master's healing practices, uhlaka usually ends up learning some knowledge about the administration of medicine. Uhlaka assists his master in the preparation and dispensation of medicine.

Wonke umuntu oyinyanga uba nomsizi wakhe obizwa ngohlaka. Uhlaka lukhethwa inyanga qobo lwayo. Kungaba noma ngubani noma indodana yenyanga noma isihlobo senyanga. Uhlaka lulindelwe ukuba lubhekisise ukuphathwa kwemithi nendlela elungiswa ngayo.

Inyanga eqeqeshwe kahle ibamba isikhundla esiphezulu emkhakheni wezokwelapha ngemithi. Izinyanga zithathwa njengabafundisi kumkhakha wokwelapha ngemithi. Lapha izinyanga uma zifundisa zisuke zidlulisa ulwazi ngomlomo njengoba nazo zaluncela ngawo umlomo. Izinyanga ziqeqeshwa emkhakheni wemithi kanye nezilwanyana.

UBiyela (2003: 49) ufakaza kanje:

The prospective izinyanga have to be trained as both ethnozologists and ethnobotanists because both flora and fauna are the significant components in the field of traditional pharmacology.

Izinyanga ziyaqheqheshwa ukuba zibe nolwazi olunzulu kwezemithi naso hlangothini lwezilwane ngoba imithi nezilwane zibalulekile kumkhakha wokwelapha.

Morganstien (1996:1-2) yena ubeka kanje:

Ethnobotanists explore how plants are used for such things as food, shelter, medicine, clothing, hunting and religious ceremonies. Ethnobotany has its roots in botany, the study of plants. Botany, in turn, originated in part from an interest in finding plants to help fight illness.

Ungoti wezamaxhambi uvamise ukuhlola ukuthi amakhambi asetshenziswa kanjani ezintweni ezifana nokudla imithi kanye nemigumbo yezenkolo. Umelaphi uvamise ukuba nolwazi olujulile kwezemithi ukuze akwazi ukusiza alwe nezifo ezibanga ukugula.

Kufanele siqonde ukuthi eminye imithi yemvelo ithakwa ngenhlanganisela yezilwane ezahlukenene. Yingakho nje inyanga kufanele iqeqeshwe kanzulu ngezilwane zasendle kanye nemithi ukuze ubunyanga bupheleliswe.

UBiyela (2003:49) ukufakaza kanje lokhu:

The prospective izinyanga have to first qualify as both ethnobotanist and ethnozologists before they can be regarded as fully qualified izinyanga.

Inyanga kufanele ibe ngungoti kulwazi lwemithi nolwezilwane ngaphambi kokuba iphothulwe njengenyanza.

Ethnozoology Index (2002: 1) ibeka kanje yona:

The discipline of ethnozoology focuses on the ways in which animals influence the people they interact with how people throughout the history of civilization have adapted to the animals they share their environment with and utilized animals for food, clothing work, worship and companionship.

Umkhakha ogxile elwazini lwezilwane ugxile kakhulu kwizindlela izilwane ezithonya ngayo abantu mayelana nokubaluleka kwazo njengoba zingukudla ziphinde zisetshenziselwe okokugqoka.

Uma kuphonswa iso okhalweni lokwelapha, izinyanga ziyasisebenzisa isibhakabhaka ngasohlongathini lwemithi. Kufanele sikhumbule phela ukuthi isibhakabhaka sinenyanga le ekhanyisa ebusuku kanye nezinkanyezi. Isizathu esenza isibhakabhaka sibaluleke emkhakheni wokwelapha, yingoba kunemithi engakhiwa uma inyanga ikhanya, noma igcwele nezinkanyezi zigcwele isibhakabhaka ngoba lokho kungaba nomthelela ongemuhle emzimbeni wesiguli uma sisebenzisa leyo mithi ekhiwe ngaphansi kwaleso simo semvelo. Kunemithi ekhiwa noma ixetshulwe ilanga lingakaphumi ngoba uma selize laphuma lokho kungadala ukuduma kwezulu line ngendlela yokuthi kuze kulimale nokudla emasimini. Inyanga eqeqeshiwe yagogoda iyazi ukuthi uma inyanga esibhakabhakeni ikulesi simo izilwane azibulawa ngoba zisuke zikhwelana, futhi ezinye sezimithi.

The astronomical phenomenon is an element of importance for izinyanga. They associate their medical practice with the knowledge of astrology because there are certain plants that have to be collected from the veld at specific times, such as at sunrise, at dusk or during a particular phase of the moon. Some plants can fluctuate during the moon's cycle. Certain plants have to be avoided during a particular season due to allergies they inflict on humans. Classic example is the expedition to KwaSoshangana in 1828, many of King Shaka's warriors died from umdlebe.

This is a species of poisonous tree of the Euphorbia family, Synadenium arborescens. It is said that many warriors of King Shaka died because they came at that place when this fatal plant was blooming. It is said that its scent causes death. It appears that izinyanga of war were not sent to examine that environment prior to the expedition (UBiyela 2003:51).

Izinkanyezi zibalulekile emkhakheni wezinyanga. Ngoba ukulapha kwezinyanga kuxhumene nolwazi lwezinkanyezi njengoba kunezimila okufanele zimbiwe noma zikhiwe ngesikhathi esithile. Njengokuthi nje lingakaphumi ilanga noma uma inyanga isesimeni esithile. Kuphinde kusize njengoba kunemithi okungafanele ithintwe uma kuyisikhathi esithile esifundwa ngezinkanyezi. Yingakho nje nebutho leNkosi uShaka labulawa yisihlahla somdlebe ngenxa yephunga laso. Kuyavela ukuthi izinyanga azijutshwanga ukuba zihlole isimo semvelo.

Lore of astrology (2002:1) ichaza kanje:

Astrology is a study of the positions and relationships of the Sun, Moon, Stars, and Planets in order to judge their influence on human actions.

Isifundo somkhathi sigxile kakhulu kubudlelwano belanga, inyanga nezinkanyezi ukuze ukwazi ukuqonda ithonya ezimpilweni zabantu.

3.4.2 Ukuthwasa kwenyanga

Umuntu ongenwa ubunyanga wayeqala ngokuthwasiswa abakubo, lokhu kwakudinga ukuthi abe wuhlaka lukakhokhovula othile lwenyanga olufunde lwagogoda ngemithi enhlobonhlobo nokwelapha izifo ezithile. Kodwa kuqalaphi ukwethwasa na?

UKhumalo (2005:19) ubeka kanje:

Umuntu oyithwasa noma owethwasayo, wayaye aqale ngokugula, aphuphe emba imithi, kodwa wayeqala angaqondi ukuthi le mithi ingeyani, nokuthi ingeyokwenzani. Kunjalo nje wayaye abone umuntu othize omdala ekhuluma naye emaphusheni, emchazela ngokubaluleka kwemithi ethize amkhombisa yona. Kodwa lona ngoba ubekubona konke lokhu ephusheni, wayevuka engasakhumbuli kahle. Aze acabange ukuthi iphupho nje elidalwa yinyongo.

Makugqame lapha ukuthi amaphupho afana nalawa ayeba ngumbelebele, lokhu kwakuze kuholele umphuphi ukuthi axoxele abanye ngenhloso yokufuna incazelo. Yilapho-ke ethola khona ukuthi uyethwasa uthwasela ubunyanga.

Uma ezibamba ekhombisa ukuthi akayifuni le nto ayitshelwayo, uzothola isibhaxu, ejeziselwa ukungalaleli, kanti uma esevumile, omunye uyakhonjiswa ephusheni ukuthi akaye kubani (ukhokhovula: inyanga esimkantsha ubomvu endimeni yokwelapha) ozomsiza ekumthwasiseni. Kuyenzeka omunye avele abone ukuthi selimhlulile idlozi, aziyele yena enyangeni edumile ngokwethwasisa.

UKhumalo (2005:19) uveza ukuthi:

Inyanga-ke izofike imenzele ubulawu obakhiwe ngemithi yenhlanhla namakhubalo amadlozi. Uzophalaza agqume kwenzelwe ukuthi lo muntu omdala olokhu evela emaphusheni, okuwuyena ozomnika lo msebenzi, amkhanyisele kucace kahle kuthi bha konke akuboniswayo emaphusheni akhe angakukhohlwa futhi.

Kuyavela ukuthi njengoba esesenyangeni emthwasisayo ubizwa ngethwaswa ngoba ufundela umsebenzi, ngakho-ke umsebenzi wethwaswa ukuba lihambe nenyanga uma iyokwelapha. Lithwala izikhwama zenyanga uma iyogqobha imithi, ukugqobha kusho ukumba noma iyoxebula amakhubalo. Umsebenzi omningi wenziwa yilona njengokumba ukuxebula nokuthaka imithi okuzokwelashwa ngayo. Ngesikhathi lenza konke lokhu, lithola ithuba lokufunda ukwelapha nokuthaka imithi. Uma linekhanda elilula noma abakubo abangasekho belithandile lizoshesha lithwase.

Lokhu kubonakala ngokuthi imithi eliyiphuphayo neliyitshelwa yinyanga lisheshe liyibambe. Ngoba phela ngesikhathi uhlaka lufunda abakubo nabo bafaka isandla balekelele. Ngakho lokhu kuholela ekutheni kungabi lula ukukhohlwa imithi eliyiboniswe yinyanga noma ngabadala ebuthongweni. Lokhu kuwuphawu oluqinisekisa ukuthi inyanga engadlulanga lapha, evele nje yezwa kukhulunywa ngemithi ethize ukuthi yelaphani, bese ibona kufanele ithathe amathuba. Leyo nyanga igcina isingumphuphe uphukeqe woqobo. Kuvamisile ukuthi kube khona abantu abayaziyo imithi ethize ukuthi yelaphani, kodwa lokho akuchazi ukuthi sebezinyanga ngoba abakwazi ukujula kwemithi nokwezifo.

Siqhubeka okhalweni lokuthwasa kwenyanga, kuyenzeka kwesinye isikhathi ithwasa liboniswe ephusheni imithi yokwelapha isifo esithize, lokhu kwenzeka ngokuba umuthi uvezwe ngecembe lawo ukuze akwazi ukuwubona uma esefika endle, kanti inyanga ayikamfundisi leyo mithi, ngesikhathi libuza kuyo uma nje ingenamona, iyaye ivume ukuthi leyo mithi isebenza kanjalo, futhi iyaye ijabule ibona ukukhalipha kwethwasa layo. Lokhu kuye kuholele ekutheni uma kufika iziguli inyanga ithi ithwasa alizisebenze. Uma umsebenzi liwenze kahle lokho kusho ukuthi liyaphasa isivivinyo sokuqala. Inyanga enobuntu ikhokhelo liyaye liyinike ithwasa uma umuntu esesindile. Seliyode lenza njalo ithwasa lize liphothulwe.

3.4.3 Ukuhlukana kwezinyanga

Izinyanga njengezangoma nazo zehlukahlukene ngasohlangothini oluncike olwazini lokwelapha. Lokhu kuchaza ukuthi azilaphi ngokufana. Nazi izinhlobo zazo ngokuhlukana kwazo ekwelapheni.

(a) Amaxhwele

Awuhlobo lwezinyanga ezinolwazi olungatheni ekwelapheni. Zelapha izifo ezingekho nzima ezifana nokuchatha abantwana ngenhloso yokukhipha isilo nenyoni kanye nokungcola umntwana abanakho uma esanda kuzalwa akuthatha kunina ngesikhathi esamkhulelwe. Lolu hlobo lufaka ogogo nomamezala.

(b) Ochitha

Lolu hlobo lwezinyanga luvamise ukuxebula amagxolo, lumbe izimpande nezigaxa ngenhloso yokuzidayisa, hhayi ukwelapha.

(c) Izingedla

Lolu hlobo lwezinyanga olunolwazi olujulile ekwelapheni, luphinde lukwazi ukuvika nemimoya emibi ngokubethela nokucupha. Lusebenzisa amanyazangoma namakhubalo anzima nezinyamazane uma lwelapha.

(d) Izinyanga ezixube nolwazi lwabelungu

Lolu hlobo lwezinyanga luqeqeshwe ngokwaseNtshonalanga. Ulwazi eziba nalo alunciki kwabaphansi ukuboniswa amakhambi. Lusebenzisa imithi yemvelo njengazo izinyanga ezibuthwasele ngokusebenzisa imimoya yabaphansi, kodwa umehluko ukuthi zona azisebenzisi imimoya yabaphansi.

UMsimang (1975:317) ufakaza kanje:

Kwabe kungesiye noma wubani nje owayengase athwale izikhwama elaphe abantu, kepha kuphela yilowo ongenwe yidlozi.

3.4.4 Izinhlalo zezinye izinyanga

- Izingedla.
- Izinyanga zamakhambi.
- Izinyanga zezulu.
- Izinyanga zemvula.
- Izinyanga zempi

3.4.5 Izinhlalo zezivatho ezigqokwa izinyanga

Izinyanga zigqoka izevatho ezahlukene. Nazi izinhlobo zezivatho ezigqokwa yizinyanga:

- Izimpaphe.
- Izidladla zebhubesi.
- Amashoba ezinkomo.
- Isikhumba sengwe.
- Imisila yezinsimba.

3.4.6 Amathuluzi asetshenziswa izinyanga

- Izimpondo zezinyamazane: Lokhu kuyingxenye etholakala ehloko yenyamazane zisetshenziswa ukuphatha imithi yokutshobha. Kusetshenziswa unungu yengungumbane
- Izikhwama: Zakhiwe ngesikhumba seyanyamazane noma sembuzi sisebenza ukuphatha imithi yokwelapha esetshenziswa inyanga.
- Udengezi: Kwakuba isinqa sokhamba ngezikhathi zokhokho, kamuva sekusetshenziswa uhlangothi lwebhodwe elinemilenze emithathu elifile.
- Inungu: Iva elikhishwa esilwaneni esibizwa ngengungumbane, lisetshenziswa uma kutshombwa umzimba womuntu ogulayo.
- Insingo: Ithuluzi elincane elicishe lilingane neleza, isetshenziswa uma kugcatshwa ngenhloso yokuqinisa umzimba womuntu ungathakatheki.
- Isimbo: Ithuluzi elisetshenziswa inyanga uma imba imithi entabeni noma endle.
- Ucelemba: Ithuluzi elisetshenziswa inyanga uma iqoba imithi.
- Isigqulo: Isitsha esiyinsimbi esiphakathi nendawo ngokuvuleka nobude
sisetshenziswa inyanga uma igqula imithi eyizimpande amagxolo neyizinduku.
- Itshe: Ithuluzi elisetshenziswa inyanga uma igaya imithi.
- Imbokodo: ithuluzi elisetshenziswa inyanga ukukweca noma ukuqotha imithi eyomile.

3.4.7 Amagama aqondiswa emsebenzini wansukuzonke wenyanga

Izinyanga zinomsebenzi eziwenza nsukuzonke othinta ukuthola nokulungiswa kwemithi.

Nantu uhla lwemisebenzi yenyanga.

- Ukuxebula imithi
- Ukunqampuna amakhambi
- Ukusiphula
- Ukumba imithi
- Ukukhobovula
- Ukuqoba imithi
- Ukukhendla
- Ukucobelela
- Ukugqula imithi
- Ukuqotha imithi
- Ukuxhanxhatha amakhambi
- Ukugaya imithi
- Ukuthaka imithi
- Ukuhlanganisa imithi
- Ukupheka imithi
- Ukucwenga imithi
- Ukugoma isiguli
- Ukwelapha isiguli

3.4.8 Amagama asetshenziswa ukubiza inkokhelo yomsebenzi wenyanga

Inyanga ngaphambi kokuba iqale isebenzise imithi, iqalwa ngokubikwa emsamo walapho yelapha khona kubikelwa abanikazi bomuzi mayelana nomsebenzi ozokwenziwa, bese ikhokhelwa imali ebizwa ngokuthi imvulasikhwama. Imbuzi ekhokhelwa inyanga kuthiwa ugxa, bese kuthi inkokhelo isiyonke kuthiwe inkomo.

3.4.9 Ukwelapha kwezinyanga

Umsebenzi wezinyanga emphakathini eziwakhele ukwelapha izifo ezihlupha abantu zisebenzisa imithi enhlobonhlobo ngoba kunempi phakathi kwezinyanga nabathakathi. Izinyanga zifuna iziguli ziphile kanti umthakathi uzifuna zifile. Yingakho nje ezinye izinyanga uma zelapha isiguli ngokukaDonda (1997) ngokusigcaba isifake umuthi, iyaye ithi isiguli asisho la mazwi alandelayo:

“Dlula nomadlula.
Dlulela phambili.
Uyozungeza omzungezayo.
Ungazungezi yena uzungeze umuzi wakhe,
Kuze kufe konke nedlozi lakhe.
Isililo asikhalwe kwamthakathi”.

UDonda (1997) uthi kwesinye isikhathi inyanga iyalela isiguli ithi asithi:

“Othe akufe mina akufe yena!
Ombela mina ithuna akuphonseke yena.”

Lokhu akuchazi ukuthi zonke izinyanga zezisa iziguli kanje, kungenzeka ukuthi ezinye izinyanga zisho okuhlukile kunalokhu ngoba phela ukwelapha akufani yingakho nesiZulu sithi: kushiyana izandla. Ngokujwayelekile ayikho inyanga engulaphazonke izifo. Ukwelapha kwenzeka ngokukhethekile, okuchaza ukuthi izinyanga ziba ngompetha ekwelapheni izifo ezithile. Isibonelo: kukhona izinyanga ezikwazi ukwelapha izifo zocansi namalumbo kuphela. Kube khona ezelapha imeqo nezilonda kuphela, njengoba kuvelile ngenhla mayelana nokuhlukana kwazo ngamakhono ezigogode kuwo emkhakheni wokwelapha.

UGumede uyakufazele lokhu (1990:108) kanje:

Some inyanga settled down to treat only one disease and become renoun expert at it.

Ezinye izinyanga zikwazi ukwelapha isifo esisodwa bese ziba ngongoti kuleso sifo.

3.4.10 Izindlela ezilandelwa uma kwelashwa ngemithi.

- Ukugquma: Ukufaka umuthi ebhodweni ubile bese uyalephula ibhodwe ukhumule ube qunu ugubezele ngengubo.
- Ukuphalaza: Ukuphuza umuthi ugcwale isisu noma amanzi bese uwubuyisa ngaphezulu ngomlomo
- Ukuchatha: Ukugcwalisa umuthi esiswini uwungenisa ngezansi bese uyawuvala emva kwalokho uwukhiphe ngezansi.
- Ukuthoba: Ukusebenzisa amanzi ashisayo ewodwa noma ehlanganiswe nomuthi bese usebenzisa undwangu ubeka endaweni ebuhlungu emzimbeni.
- Ukugcaba: Ukusikwa ngensingo noma ngeleza kuvulwe amanxetshana amancane emzimbeni bese kufakwa umuthi.
- Ukucinda: Ukuthela umuthi odengezini loshisayo bese uthela amanzi uwucomboze ngezandla zishintshana uwuse emlonyeni sakuwukhotha.
- Ukutshoba: Ukuhlaba umzimba ngeva lengungumbane ngokulidlulisa emthini kuqala.
- Ukubethela: Ukumbela izindukwana ezimfushane noma amatshe noma amakhandlela abhixwe ngomuthi ahlathwa ngezinaliti bese ezawulwa ngereza ishiwe khona

Lezi ndlela zisetshenziswa ekulweni nesifo esigulisa umuntu. Yingakho kubalukile ukuthi uma umuntu efuna ukwelashwa asisho isifo esimphethe ngoba inyanga ayibhuli ilalela lokho etshelwa khona, bese ihlanganisa imithi okuyiyona ezodingeka ekwelashweni kwaleso sifo ngokukhethekile nangokugculisayo.

3.5 ISIGULI NENYANGA

Umsebenzi wenyanga ukwelapha isiguli. Igama ukwelapha ngokukaDonda (1997) lingaveza ubudlelwano obuphakathi kwesiguli nenyanga. Leli gama lakhelwe esabizwaneni sokukhomba eduze '**lapha**', kube sekuphongozwa unkamisa u- **e-**oyisakhi sesenzo esikhomba isimo esibuhlungu. Isiguli silisebenzisa leli gama ngesikhathi sitshengisa inyanga indawo ebuhlungu emzimbeni. Ngoba phela inyanga yelapha ngokudambisa lapho kubuhlungu khona.

3.5.1 Izinyanga nobuciko bokunothisa ulimi

Izenzukuthi ezisetshenziswa ukukhomba isimo sokufa esihlasela umuntu nemisindo yakhona. Nazi izenzukuthi ngokuDonda (1997).

- Ukuthi **bhedu** kwesifo.
- Ukuthi **vumbu** kwezintwala.
- Ukuthi **pe-pe-pe**.
- Ukuthi **nswi-nswi-nswi**.
- Ukuthi **buku** ubomvu.
- Ukuthi **bholokoqo** igazi.
- Ukuthi **khuhle** kwamehlo.
- Ukuthi **thaqa** kwezindlebe.
- Ukuthi **nke** kwezinyo.
- Ukuthi **klo-klo-klo** kwesisu.

3.5.2 Izenzukuthi eziveza ukusetshenziswa kwamathambo uma kubhulwa

- Ukuthi **yabu** isikhwama.
- Ukuthi **thasi** isikhwama.
- Ukuthi **khuxu** amathambo.
- Ukuthi **saka** amathambo.
- Ukuthi **gakla** igama.
- Ukuthi **mbo-mbo-mbo** indaba.

3.5.3 Izenzukuthi eziveza indlela ezenza ngazo izinyanga uma zelapha

- Ukuthi **nqampu** ikhambi.
- Ukuthi **thwishi** igxolo.
- Ukuthi **xha-xha-xha** umuthi.
- Ukuthi **fu** umuthi.
- Ukuthi **fuku** umuthi.
- Ukuthi **fa-fa-fa** umuthi.
- Ukuthi **wulukuhlu** umuthi.
- Ukuthi **nathu** umuthi.
- Ukuthi **twapu** umuthi.
- Ukuthi **kwapu** umuthi.

3.5.4 Izenzukuthi ezibhekiswe isenzo sesiguli

- Ukuthi **casu-casu** kwenhliziyo.
- Ukuthi **nyangu-nyangu** kwenhliziyo.
- Ukuthi **fu** umuthi emlonyeni.
- Ukuthi **nyali** umuthi ngolimi.
- Ukuthi **qhabu** ithamo.
- Ukuthi **xhoko xhoko** ngesitshopo.
- Ukuthiwa **tece** ngensingo.
- Ukuyithi **bholokoqo** inyongo.

3.6 UKUHLAZIYWA UBUNJALO BOMUTHI NOKUSETSHENZISWA KWAYO

UMA KWELASHWA

3.6.1 UYINI UMUTHI?

Umuthi isimila semvelo esingaba izihlahla, izimpande, amagxolo, izigaxa, amakhasi, nezigaxa zotshani obuwuhlobo oluthize. Umuthi uzimilela wona ngendlela yemvelo, okusho ukuthi umuthi awuncikile kumuntu ukuze ukwazi ukumila uphile. Ngakho-ke uyindalo kaMvelinqangi. Imithi ihlukene imikhakha emine ngasohlangothini lokutholakala (indawo) nalapho umila khona (Myeza1999:1).

Ngokumila ihlukene njengoba kuchaziwe ngenhla. Okufanele kugqame lapha ukuthi le mithi eyizigaxa namakhasi ayitholakali kalula ngesimanga sokuthi ngesikhathi sasebusika iyasha ingabe isabonakala, kodwa ayifi. Ngasohlangathini lokutholakala, lapho umila khona, ngokuvamile umuthi umila ezindaweni ezintathu ezingefani. Kwenye inkathi kuba umuthi oyinhlobo eyodwa. Kuma kanje, kuba khona umuthi wentaba, wehlathi, wokhalo nowangasemfuleni. Ukuhlukana kanje ngokwezindawo, kuphinde kube nomthelela nasekwelapheni izifo ngokuhlukana. Ngasohlangothini lokusebenza, imithi ihlukana imikhakha emibili ukuphilisa okusho ubuhle nokubulala, okusho ububi. Ngasohlangothi lobuhle, abelaphi bagcizelela ukubaluleka kokusetshenziswa kwemithi ngokuba iphilise abantu ngokushanguzwa ukwelapha phela.

UMyeza (1999:1) uveza ukuthi:

Esikhathini samanje, abelaphi abaningi bathi imithi yokubulala iyona ehamba phambili ngenxa yokuthi sekukuningi ukuqhudelana phakathi kwabelaphi nanokuthi nje nabo sebebangingi. Imbangela yalokho ukuthi imali iyona esihamba phambili ayi ukuphila komuntu. Yingakho nje namhlanje kukhona abaphethe yomibili imithi, wokuphilisa nowokubulala.

Kufanele kusikhanyele ukuthi imithi iphinde futhi isebenze ihambisane nedlozi lalowo melaphi. Yingakho nje kungafanele ukuba umuntu ogulayo uma elashwa ngokwesintu asebenzise imithi yabelaphi abahlukahlukene ngoba kuba nomthelela ongemuhle esigulini. Inkinga ukuthi amadlozi alaba belaphi abahlukahlukene asuke abange kunokuba alwe aqinise imithi idlikize isifo, ngenxa yokuthi elinye lifuna ukuba ngumakhonya.

3.6.2 UKUTSHALEKA KWEMITHI

Ngasohlangothini lokutshaleka kwemithi, kona kungaba lula ukuba imithi isuswe entabeni izotshalwa ezindaweni lapho sakhe khona. Okufanele sikuqonde la ukuthi akusiyo yonke imithi engatshaleka ezindaweni lapho sihlala khona okungakhathelekile ukuthi indawo yasemakhaya noma yaselokishini.

UMyeza (1999:2) ukufakazela kanje lokhu:

Kunemithi ethanda ukumila phakathi kwamatshe ayizixhobo. Kuneminye futhi imithi engazwani sampela mpela nabantu eyala nje isithunzi somuntu. Okungukuthi nje uma kudlule umuntu eduze kwayo noma wayithinta ngesandla, amaqabunga ayashwabana. Njengembune nje amaqabunga ayo ayashwabana uma nje ike yathintwa ngesandla. Imbangela ukudalwa kwayo, nanokuthi nje miningi imithi engeke yatshaleka la sihlala khona ngoba thina bantu siyeleka ngesithunzi.

Lokhu akusho isithunzi somuntu othakathayo nje, kodwa isithunzi somuntu kakhulukazi abesimame ababuye baye kuleya ndawo yabo yemvelo. Lokhu sekusiholela ephuzwini lokumbiwa kwemithi. Okuvelayo wukuthi imithi ayimbiwa noma yikanjani, akusiyo yonke engambiwa noma kanjani. Kunemithi okufanele umelaphi ayizilele izinsuku engahlangani nomuntu wesifazane. Isizathu salokhu ukuba leyo mithi imsebenzele kahle umelaphi njengoba naye efuna.

Eminye idinga uyicele ngobuhlalo noma ngemali. Eminye imbiwa uhlobulile ngesingehla kokunye ube nqunu ukuze isebenze ngendlela okuyiyo. Eminye iyaye idinge ukuba umelaphi aqale ngokuyogeza emfuleni anduba ayimbe. Kanti kuneminye imithi engafuni ukuba ilethwe ekhaya ingaqotshiwe.

Ngakho-ke ukuze isebenze kahle umelaphi kufanele ayiqobele entabeni ayishiye khona ukuze nabaphansi bakwazi ukuyoyinikeza amandla okuba isebenze ngokufanele. Eminye futhi ifuna ukugayelwa eduze nomfula lapho ikhiwe noma imbiwe khona. Ngesizathu sokuthi amandla ayo engezukulahleka. Esinye isizathu esenza ukuba eminye imithi ingagayelwa noma ingaqotshelwa ekhaya. Yilesi esibekwa wuMyeza ngezansi:

Ngenxa yesimo senhlalo, njengasemalokishini nje la imizi isondelene khona kakhulu. Akufani njengemizi yasemakhaya emaphandleni lapho imizi yakhiwe yagqagqana. Ake sithi umelaphi uletha imithi engaqotshiwe ekhaya lakhe eliselokishini lapho akhe khona, lokhu kungadala inkinga engahlukumeza omakhelwane abanezingane ezisencane ngoba phela umuthi uyathunya uma uwuqoba. Intuthu yawo ihamba nomoya, ingane bese iyawuhogela bese iyagula. Kanti uma ilethwa isiqotshiwe amandla okuthunya ayancipha (Myeza 1999:03).

Esinye isizathu esenza ukuba imithi iqotshelwe entabeni nasemfuleni bese isala khona ukuthi:

Eminye imithi ayizwani nendawo enabantu abaningi. Yingakho nje eminingi imithi imila endle kude nalapho kuhlala khona abantu (Myeza 1999:2).

Yingakho nje ezinye izifo ezigulisa abantu zingalashelwa emzini yabo kodwa zilashelwa endle entabeni lapho imithi imbiwa khona emihlabeni yayo. Ake sithi umuntu uguliswa isifo sokutetiswa isilwane. Ngakho-ke lo muntu kuzodingeka ukuba alashelwe entabeni, esidulini semihlwa. Okusala lapho esidulini izinsila negazi lakhe lowo owelashwayo.

Ocwaningweni oluthinta ukusebenza nokusetshenziswa kwemithi olwenziwa nguMyeza ngonyaka we-1999 kwavela lokhu okulandelayo. Ezinye izinyanga umuntu ogula ngalolu hlobo ulashelwa emfuleni ogelezayo ngokuba agcatshelwe khona ngesizathu sokuthi igazi lakhe lizohamba namanzi bese ethelwa ngentelezi eshisayo ukuze isilwane siphume kuye silandele igazi lakhe ngoba phela igazi ngokukaNkosi (1999) lithatha isimo sakhe umuntu.

Okufanele kusikhanyele lapha ukuthi igazi ilona elithwala ukufa njengoba ekuvezile uNkosi ngenhla, futhi liyisimo sakho wena muntu ophila ngaphansi komthunzi welanga. Isizathu sokusetshenziswa kwesiduli, ingoba lezi zilwanyana imihlwa ziyasivala isiduli lapho sivuleke khona, ziyidle nensila yalo muntu okade eyisiguli. Bese kuthi le nto ekade imhlupha ingabe isamlandela kodwa imfune esidulini, kuthi ngokuhamba kwesikhathi idikibale. Kanjalo nale egayelwa emfuleni eminye yayo isuke izosebenza ukwelapha isiguli ngokuba silashelwe emfuleni. Lokhu kwenzeka ngokuba agcatshelwe khona emfuleni bese igazi lakhe lihambe namanzi lokhu kusho ukuthi isifo ebesikade simphethe noma isilwane abetetiswe sona sihambe namanzi.

Uma kubhekwa uhlangothi lokuthenga nokuzimbela imithi uma uyinyanga, okuvelayo ngocwaningo alwenza umncwaningi uMyeza ngonyaka ka1999 ukuthi izinyanga ziphumelelisa umqondo wokuzimbela kakhulu kunokuthenga. Isizathu sokungaphasiswa komqondo wokuthenga imithi ukuthi isikhathi esiningi le mithi ethengwayo isuke kade yambiwa, isinesikhathi eside ibekiwe lapho igcinwe khona, eminye ize iphelelwe ngamanzi ayo. Lokhu kuphelelwa ngamanzi kuba nomthelela ongemuhle, uba mubi ekwelapheni. Uthola ukuthi umuntu uyelashwa kodwa angasindi ngenxa yakho njalo ukusebenzisa imithi ingasenamandla.

Ngasohlangathini lokuzimbela imithi, uMyeza (1999) uveza ukuthi izinyanga zikubeka ngokusobala ukuthi kuhle kakhulu ukwenza kanjalo. Isizathu sokuqala ukuthi izinyanga ziwumba noma ziwuxebula ngendlela yokuwonga umuthi ukuze utholakale nakusasa naphambi kwakusasa, ngisho nesizukulwane sihlomule ngomuso, kanti abadayisi bemithi ababizwa ngochitha abakucabangi ukonga, into esuke ibabusa emiqondweni yabo imali. Isizathu sesibili mayelana nokuzimbela ukuthi ngokukaMyeza (1999) imithi itholakala imisha isenamanzi ayo, lokhu kuba nomthelela omuhle ekwelapheni, ngoba isuke inamandla.

Nanokuqotshwa kwayo, eminye ifuna ukuqotshelwa endle ishiywe lapho. Bese kuthi isiguli kuhanjwe naso kuyiwe entabeni, kufikwe kwenziwe yonke imidanti yokwelapha lesi sifo ngawo lowo muthi obushiye lapho entabeni.

Lokhu uma ukubhekisisa kahle, ngokukaNkosi isangoma simncaphuna kuMyeza (1999) kuwunikeza amandla kakhulu lowo muthi ngoba isifo lesi selashelwa lapho utholakala khona, okungukuthi namandla onawo uwathola lapho. Siwelele okhalweni lokusebenza kwemithi namhlanje noma esikhathini samanje, kuqhathaniswa nesakudala noma endulo. Umehluko ukhona ngoba ulwazi lwezinyanga zakuqala lwalujulile futhi lunesineke. Isizathu salokhu yindlela ababethaka ngayo imithi. Babezinika sonke isikhathi bekwenza ngesikhulu isineke lesi.

Kanti namhlanje abelaphi bayithaka bakhe phezulu bejahe inkokhelo. Okunye okuvelayo kucwaningo (Myeza:1999) ukuthi umuthi awusetshenziswa wodwa njengentandane, kodwa uthakwa nabafowabo okungeminye imithi, khona izobambisana yelekelelane ukuze uyigobe leyo nto eyisifo egulisa umuntu. Eminy eiboshelwa ibe mithathu kokunye ize ibe yishumi. Yonke le mithi esuke ithakwe ndawonye isebenza ngokungefani.

Okugqamayo lapha ukuthi kule ngxubevange kunamakhubalo asebenza ukudlikiza isifo usehlise amandla. Futhi asebenza ukusidudula asikhiphe emzimbeni wesiguli sesifile bese ephinda futhi avuselele impilo yomuntu ogulayo, amuphe amandla bese umphumela kube ukululama nokuswangukuka.

3.6.3 IQHAZA LE MITHI EKWELAPHENI IZIFO

Isikhulu isidingo semithi yokwelapha, siya ngokuya sikhula impela emazweni asathuthuka ngisho nalawa asethuthukile (FOA, 1997:111). Okugqamayo ukuthi imithi eminingi esetshenziswayo itholakala khona endle. Yingakho nje zimbalwa izimila ezitshaliwe ngesandla somuntu okwenziwa ngazo imithi yokwelapha. Lokhu kushayisa ngovalo ngenxa yokuthi njengoba imithi isebenza kangaka nje izogcina ishabalele nakhona endle uma kungazanywa imizamo yokuyonga. UMnqayi (2009) uveza ukuthi izinyanga zihamba amabanga amade ziyofuna amakhambi okwelapha okwakuyinto eyayilula ukuyithola kuqala. Njengaba sekwavuleka indlela yokuthi amakhambi adayiswe, asethanda ukushabalala ngamandla manje.

Emandulo ayesetshenziselwa ukwelapha emakhaya kuphela ingekho indaba yokuthengiselana. Lesi simo siyinselelo esizweni esinsundu, ukuthi isizwe sibone ukuthi lezi zimila ezineqhaza kangaka esizweni azinyamalali. Lokhu kukhombisa ngokusobala ukuthi sikhulu isidingo sokuba kubambiswane phakathi kwemikhakha eyehlukene yempilo. Lokhu kubiza ukuthi izinyanga kudingeka zibambisana nabantu abaphethe ezemvelo kanye nabantu abelashwayo neminye imikhakha kuhulumeni. Ukushabalala kwemithi yokwelapha kungadala enkulu inkinga, ngoba ukwelapha ngemithi into eyayikhona ngisho nasemandulo.

NgokukaMyeza (1999) imithi iyasetshenziswa ngokwehlukana kwezingxenye zazo. Kwezinye kusetshenziswa izimpande, amaxolo, amaqabunga, izigaxa noma isimila sonke.

Kwesinye isikhathi kwenziwa izimbiza lapho kuhlenganiswa khona imithi eyehlukene kuphuzwe noma kuchathwe ngayo. Imithi iyasetshenziswa futhi ukwenza ubulawu bokuphalaza kukhishwa isidina, nentelezi okuchelwa ngayo ukuxosha imimoya emibi nokuqinisa izitha zithiyeke ekuhlaseleni.

Iqhaza le mithi eyizinhlamvu okhalweni lokwelapha lithanda ukuba lincane uma liqhathaniswa neminye. Isizathu kungaba ukuthi ziningi ezingaziwa noma-ke wukuthi vele zincane. Okuvelayo ngemithi eyizigaxa ukuthi isetshenziselwa ukuchatha, ukugeza, ukuchela nokuphalaza kwesinye isikhathi (uNkosi,1999). Okugqamayo ukuthi ingena kakhulu ezintelezini. Ayiveli indlela ecacile mayelana nokuthakwa kwayo. Isizathi salokhu ngokukaDlamini (2004:84-85) ukuthi abantu abaningi abangabelaphi abathaka lezi zimbiza baba manqikanqika ukuveza ngokugcwele ulwazi lokuthakwa kwale mithi. Okuvelayo yinkolelo yokuthi uma sebenika indlela yokuthi lo muthi uthakwa kanjani ulwazi lwabo luzobe selushabalala bangabe besaba nabo abantu ababelaphayo. Kungalesi sizathu okwenza ulwazi lwendabuko okhalweni lokwelapha lushabalale naye umuntu loyo uma esewelega kwelamathongo ngoba kungekho lapho kubhalwe khona.

Uma sijikela okhalweni lokusetshenziswa kwemithi kwelashwa izifo ngendlela yendabuko. Imithi imamba iqhaza elikhulu ekwelapheni izifo ezinhlobonhlobo. Lapha kuzobhekwa lezo ezinohlonze kanje:

(a) Umzimba omubi

Lesi sifo sijwayelekile kubantu amaningi. Izimpawu esibonakala ngazo , izilonda emzimbeni, ezihlale zivela zibuye zinyamalale. Abantu abansundu bayakwazi ukulwa nalesi sifo ngokusebenzisa izimbiza ezisuke zaziwa abadala. Imithi ehlanganiswa ukwelapha lesi sifo, kuba izingxabo zethebe, nomnduze umathanjana umathunga, igxolo lomnungwane, uhlambamanzi nedungamuzi.

Le mithi iyagxotshwa ibiliswe ndawonye imizuzwana. Lokhu kwenziwa ngenhloso yokuhlanza igazi ngoba kusuke kukholelwa ekutheni igazi lingcolile. Uma usupholile uphuza isipuni esisodwa ekuseni nantambama. Umuntu ophethwe yilesi sifo ugcina ngokululama ngoba ubuthi buphuma ngeziqu zesikhumba.

(b) Izifo eziphathelene nesisu

Isisu esibuhlungu sidambiswa ngokusebenzisa idlebelendlovu, umvuthwamini, udlutshani, nomkhuhlu. Isisu esiqumbeleni selwashwa ngomondi ngokuba uhlafunwe bese kuthi isilungulela sona selashwa ngomnyamathi kusetshenziswa amagxolo abiliswe emanzini kanye nezimpande zomthente njengesichonco. Mayelana nokuhlambulula isisu, kunemithi esizayo kodwa iyingozi uma ingathathwanga ngokuqaphela ngoba iyadonsisa kwesinye isikhathi kuze kuphume negazi. Le mithi ivamise ukusetshenziswa ngezansi ngokuba ichathwe. Le mithi ifaka impila, umkhuhlu, isigaxa senguduza, umhlakuva amagxolo kamabilwane nezimpande zomnqandane ngokuba ziqotshwe zibiliswe bese uyalindwa uphole.

© Isifuba

Ngokujwayelekile isifuba saziwa njengedliso elifakwe umthakathi. Ukwelapha lesi sifo kusetshenziswa uhlunguhlungu, ihlinzanyoka, udlutshana, umnyamathi, umphafa, idumbe likanhloyile kanye nezinye ezingabaliwe lapha.

(d) Umkuhlane omkhulu

Lolu hlobo lo mkhuhlane liba yinhlanganisela yezifo ezifaka imfuluyenza, kungenwa amakhaza emaphashini kanye nokunye okungaphatha lowo ophethwe umkhuhlane. Imithi esizayo kulesi simo kuba umhlonyane, inkomazane, umfusamvu, isibhaha, umsuzwane kanye nomhlambamanzi.

(e) Isinye esibuhlungu kanye nezins

Kuye kuhlangukane uxhaphozi, umsinsi, ulimi lwenkomo ziyabiliswa bese ziphuzwa yilowo ogulayo ophethwe isinye. Izins ezibuhlungu zona zelashwa ngezingxabo zomthuma umnduze, unukani nesibhaha ngokuba zibiliswa nobisi bese ziphuzwe isipunu esisodwa kathathu ngosuku.

(f) Ukulala kwenduku

Lesi yisifo esithathwa njengehlazo ngoba sehlisa nesithunzi kowesilisa ekuqiniseni umuzi wakhe. UDonda, (2008) ubeka ngokuthi ukuwa kwenduku kungamangwa ukungadli ukudla okunomsoco, inyongo, isifo sikashukela kanye nokuthakathwa. Imithi efana neshongwe, unwele, umganu, unsukumbili kanye nengobamkhonto kungawehlisa ushukela bese eyaphaphama umfana owozelayo. Uma induku iwiswa ubuthakathaka kumele kwelashwe ngoqonsi, iqwaningi. Umbhandlangu, ikloko. Amasethole, amasende eqhude kanye nogqubu lwempala, le mithi kufanele iqothwe ibe yimpuphu bese le ngxube iphekwe ngobisi ize ivuthwe, upholiswe bese uphuzwa.

(g) Isilumo

Lesi sifo siyakwazi ukwelashwa ngemithi eyelapha izins. Lapha kungasetshenziswa izimpande zomhlakuva, ubani, izingxabo zesinwazi kanye nempindisa. Le mithi iyaqotshwa igqulwe bese iyaphekwa. Uyalindwa uphole bese lowo ogulayo awuphuze (uMbatha 2008).

(h) Ukugeqa

UDonda, 2008) ubeka ngokuthi kuye kudabukise uma izingane zingatholakali bese kusolwa umuntu wesifazane, ageqwe yedwa kube sengathi wumgodla wakhe ogcwele abantwana. Empeleni nendoda kumele iqinise. Imithi esetshenziswayo kuba izimpande zesikholokotho inguduza kanye necubudwade ziyagqulwa ziphekwe bese kuyachathwa.

(l) Izifo zomgogodla nohlangothi

UMnqayi (2009) uveza ukuthi imithi eyayidumile ezinyangeni ukwelapha lesi sifo kwakuba ugobandlovu, usehlulamanye kanye nomavumbuka. Isifo sohlangothi beselashwa ngonhlangothi nomnungwane.

(j) Indlebe ebuhlungu

UNyembezi noNxumalo, (1977:76) baveza ukuthi imithi esebenza ukuqeda ubuhlungu bendlebe kuba isikholokotho amaqabunga aso. Amaqabunga alesi simila ayothiswa phezu komlilo bese ekhanyelwa endlebeni. Kokunye kusetshenziswa ikhambi lo mfana kasihlanjana libiliswe nomchamo omncane kanye namaqabunga esinama, kugxotshwe bese kukhanyelwe endlebeni.

(k) Izinyo elibuhlungu

Emandulo bengakakhona odokotela bamazinyo, amaZulu ayenezindlela zesiNtu ukuqaqa le nkinga yobuhlungu bezinyo. Imithi yeyisetshenziswa kwakuba isithumana, igxolo lomnungwane nengxabo yomkhovothi konke lokhu kwakugxotshwa kuze kube yimpuphu eyayishuthekwa embotsheni yezinyo lelo elibuhlungu, ubuhlungu babunyamalala masinyane.

Ziningi izifo ezisale ngaphandle zangabalwa kulolu cwaningo, ukushiywa kwazo ngaphandle bekungesikona ukuthi azibalulekile kodwa bekuwukuveza kancane ukusetshenziswa kwemithi enhlobonhlobo ukwelashwa izifo ezazikhona kudala ezisekhona nanamuhla ngokwesiNtu. Lokhu kungubufakazi bokuthi kusenomsebenzi omkhulu wokwenza ucwaningo ngemithi neqhaza layo esizweni sakithi. Okungeke kwaba usuku olulodwa, kodwa lokho akusho ukuthi isizwe asitheneke amandla sidodobale.

3.6.4 IZILWANE EMITHINI

Izilwane ezingena emithini yokwelapha ezihlelwe ngezansi, kodwa zizohlukaniswa ngezinhlobo zazo kanje: Kukhona ezihuquzelayo, ezihuquzelayo ezinemileze emine, ezindizayo nezasemanzini.

(a) Ezihuquzelayo: Izinyoka (izinhlobo zazo izinhlwathu, izimamba, amabululu, obhulube, ukhokhothi, unukwe, nonobiya).

Ezinye zale zinyoka zingena emthini ngezinyongo, ngamakhanda nangemizimba ngokuba ishiswe ibe insizi. Zakha izibiba ezisiza uma abantu begula bephethwe izibhobo.

(b) Ezihuquzelayo zinemilenze: uxamu, izingwenya, imbulu, isambane, uhoqetsheni, ingulube yentaba, neqimilili. Nazo futhi zingena emithini ngezitho ezahlukene, zisiza ukuqaqa izinkinga ekhungethe abantu.

(c) Ezindizayo: Isikhova, inqe, umayina, uheshane. Igwababa elimnyama, uthekwane, insingizi, nentshe.

Okufanele sikuqonde ngokukaDonda (1997) lapha ukuthi imithi iyaphilisa iyodwa nje ngaphandle kwezincubu kanye namafula ezilwane. Uqhuba athi akukuhle ukusebenzisa izilwane ekuthakweni kwemithi. Uma zisetshenziswa izingxenye zezilwane kungaba yinto nje yesikhashana. Isizathu esibangela lokhu ukuthi izilwane akufanele zithakwe nemithi, ngoba izilwane aziyiphili impilo ende, ngakho-ke ukufaka umuntu umuthi othakwe nezitho zezilwane, ngempela lowo muntu usuke umfishanisela impilo yakhe.

Okunye futhi uDonda (2008) akubekayo ukuthi izilwane zinomphefumulo, ukusebenzisa isitho sesilwane esiphume umphefumulo sikhala, ngempela nje yinto engenabo ubuhle. Kunemithi ebizwa ngezimakade, emidala ngale ndlela engakholeki, uma le mithi isetshenziswa ibenza abantu baphile isikhathi eside.

Uma siqhubeka kulolu khalo, isiminya ngesokuthi lolu cwaningo luqukethe amabizo emithi eyehlukeneyo okuye kubizwe ngawo amagama ezithombo ezifunyanwa kuleli zwe lakithi ezinamandla aphilisayo. Kusekhona imithi yomdabu eyayivele isetshenziswa ngawo khokho bethu kuleya ndulo endala yawo khulukhulwane.

Le mithi yayibenza, ngokukaManana (1984:14) babe namandla ayisimanga ibaphilisa iminyaka eminigi kangangoba abanye babaze bakhule kakhulu ngendlela yokuthi bahudulwe ngezikhumba ngenxa yempilo ababe nayo, abanye babeze bacelwe ukuba bagoduke. Esikhathini sanamhlanje, ayisenzeki into efana naleyo, impilo yabantu isimfushane kakhulu. Iningi liwushiya umhlaba lingamaklumela. Izizathu zisobala, kwathuthwa enxiweni le mpilo yesiNtu yokhokho bokhokho bethu. Kwagijinyelwa eyezifikanamthwalo engasisizi ngalutho kodwa esibangela izinyembezi. Iningi lale mithi namuhla libonakala ngokunyamalala, eminye njalo isiya ngokuba ikhohlakale.

UManana (1984:14) ubeka kanje:

Iningi lale mithi lalipholisa amanje ayedalwe izimpi ezazilwa kulezo zikhathi, ihlumisela amathambo kubantu abaphukileyo, bevikela ngayo impilo bechitha ngayo izigigaba zezinhlobo zonke zemikhuhlane, bexosha ngayo nemimoya emibi ekhokhobela impilo yabo.

Le mithi isiya ngokufiphala njengoba neningi labantu abadala beya ngokuphela. Ngakho-ke umcwaningi ufumanisa kungobukhulu ubuwula nobudenga bokungazenzeli izindlela eziqotho zokuba abantu bayilondoloze imfundo yolwazi lwethu ngemithi yethu yomdabu ngoba izithombo zemithi ezihlumileyo zingumsuka womnyombo wamandla angumongo womnyombo wengqikithi yempilo, ekuzona zonke izilwane ezinomphefumulo ozwayo. Isiminya ukuthi nxa imithi inganyamalala ezweni lonke kungebebikho nayinye into enomphefumulo ozwayo engabakhona emhlabeni.

UManana (1984) uthi selokhu isiNtu sakithi sagudluka sayongena empucukweni, kasiphindanga sabanenjula yomongo wolwazi lwezinto zokuvika nxashana zihlaselwa izifo. Ngisho noma sekukhona ubuchwepheshe bokufika, kodwa izifo zidlangile, zihlasela ngayo leyo ndlela ezazihlasela ngayo endulo endala.

Esikulibalayo namuhla ukuthi lolu lwazi lwethu ngezithombo eziyimithi yomvelo zakha ukhondolo lo mdabu. Engqikithini yangempela akungabazeki ukuthi imithi lena iqukethe zonke lezo zinto ezidingwa igazi kanye nomphefumulo, ngalokho anendawo engenisa izikhalo eziyingqikithi yomdabu eziqhamuka kulabo bantu abawasebenzisayo. Le mithi inezinandi eziyizinhlobonhlobo zemihlabelo, inezibiba zezinhlobonhlobo zezihlungu zezinkovu ezihlumisayo, inamaqabunga aluhlaza ayimifino engumongo wamandla ongumnyombo wesisindo somongo wengqikithi yempilo.

UManana (1984: 17) kulokhu okubekwe ngenhla, uveza ukuthi:

Lezi izona zimpawu zezilokotho ezingetholakale nakuziphi izinhlobo zezilokotho, la umuntu nesilwane kuncikwe khona ngamandla omongo womnyombo wempilo. Ngakho-ke uma kukhulunywa ngemithi yomdabu, kusuke kubhekiswe kwizinhlobo zemithi eyakhiweyo emumethe zonke izimpawu zemilotha yayo encibilikayo ilokhu iseminjalo esimeni sezikhundla zayo ezifaneleyo ezinobuthi bobuthombo bayo. Okunye kuthi nxashana isisetshenziswa ibuye iphinde isebenze ngazo zonke lezo zimpawu eye isebenze ngazo nxa isesesimeni sayo sobukhambi qobo lwayo.

Akufanele silibale ukuthi imithi le iyaphila njengathi nezilwane. Nayo inemilomo edla ngayo siyayibona futhi ikhula. Imilomo edla ngayo iwuboyana obululana obuba semaphethelweni enjula yezimpande, ephuza ngazo izinhlobo zonke zezibiba nezihlungu ziluhlaza zingamanzi ngaphansi komhlabathi, bese zikhuphuka ngeziqu zemithi ziye phezulu zedlule ematsheni ziye emahlamvini / amacembe asemoyeni lapho

ziye ziphekwe khona imisebe yokukhanya kwelanga bese ziphenduka ziguquka zibe izincushuncushu zezinkovu ezizincumbe ezilungele ukuphilisa isiNtu nezilwane ngokufanayo. Nazi izinhlobo zezincumbe: izinandi, izinomfi, izinambuluka, amathombonkala, izimunyu namafutha (Manana 1984: 18).

UManana (1984:17) uthi:

Lezi zilokotho yizona ezidala ukubhibhidla okwenza isintu nezilwane zonke ngokufanayo, ziphile, zikhule, zizwe, zinyakaze bese zihamba. Lezi zilokotho izona zibiba nezihlungu ezizwayo ezingekho kwezinye izinhlobo zemithi eyakhiweyo. Lokhu-ke bese kusikhanyisela ngokusobala ukuthi kanti zonke izihlungu nezibiba ezikhona ngaphakathi kwemizimba yethu, ngakho-ke ubukhona bazo kithina zethembele kulezo zibiba nezihlungu ezitholakala ngaphandle ezisezintweni ezihluma phansi emhlabathini ezisembusweni wemifino.

Kuyahlaluka ukuthi ngesikhathi uSomandla enza utshani namakhambi ukuba asetshenziswe isiNtu nezilwane, wawalinganisa nezinhlobo zonke zezifo, wase ewabeka izimpawu ezisobala ukuba isiNtu nezilwane ziwufunde ngazo kuze kuyofundwa nezimilo eziyizenzo zemisebenzi yawo amakhambi ukuze isiNtu siwasebenzise ngendlela. Uma isiNtu sisebenzisa inyama yezilwane kakhulukazi zasendle, kanye nalezo ezihlala phansi emanzini yingoba impilo yazo ziyiphila ngawo amakhambi lawa.

Ngaleso sizathu isiNtu sisuke sifuna lezo zibiba nezihlungu ezingaphakathi kwimizimba yezilwane, okungenandlela yokuzifumana ngenxa yokujula kwezindawo ezihlala kuzo emaweni nasemigedeni eminyama ezinye phansi emanzini. Okufanele kugqame lapha ukuthi amakhambi ayifeza ngezindlela ezintathu ezingaguqukiyo.

UManana (1984:18) uziveza kanje:

Okokuqala amakhambi lawa akha amandla, okwesibili bese ewabumba la mandla, abe wutho. Okwesithathu awagcine la mandla asebenze eyilokho ayikho.

Makukhumbuleke ukuthi nxa kuthiwa amakhambi kusuke kushiwo izinhlobo zezithombo zemithi ezimumethe usizo olunamandla asizayo. Yingakho nje igama lithi ikhambi ngoba lisho usizo. Phela amakhambi lawa ayisizinda esiwumsuka womongo womnyambo wengqikithi yempilo. Ngale kwawo kungebibikho nasinye isidalwa esinomphefumulo ozwayo emhlabeni noma emanzini ngaphansi komhlaba, awukudla okwadalelwa ukubumba nokwakha impilo. Ayaphilisa onke la makhambi kulapho futhi ebulala onke. Ngakho-ke ukuze sizuze konke lokho okuhle esikudingayo nesikunxanele kuwo kuswelekile ukuba sibe nendlela esinika ulwazi lokuwabona nelokuwasebenzisa.

UManana (1984:13) uphinde avumelane nalokho okungenhla kanje:

Ngakolunye uhlangothi wukuthi awukudla okudliwa kungesuthwa yisisu kodwa okwenelisa imizwa yonke esemzimbeni kumuntu, ngakho-ke ukuze siphumelele ukuthola la mandla alusizo olukhulu kumuntu, okokuqala:

Ukwazi ngengqondo epheleleyo ukulibona ikhambi.

Ukwazi amandla akulo eliyelisebenze ngawo.

Ukwazi izindlela zokulisebenzisa.

Nokwazi imisebenzi yalo.

Ukuhlambulula ingqondo singakuveza kube sobala ukuthi nxa amakhambi esetshenziswa esenesimo sawo sonke semvelo, engakalahli lutho engamandla ezinto zawo zokwakha nezokubumba ezingenakulinganiswa ubungako bazo.

Engqikithini yangempela kawagcini ngokusebenzisa wona wodwa, kepha insindiso eqhamuka ezenzweni zamandla emisebenzi yawo iba ngepheleleyo nengabuye iguquke. Ngakho-ke insebenzo yemithi yemvelo iphetha ngokuba iphelele lapha ezenzweni zemisebenzi yayo, eziyiphaka ziyibeke ngezigaba zezenzo eziyimisebenzi yayo.

UManana (1984:22) uveza ukuthi:

Isimo senjongo yokusindisa kwekhambi sehluka kakhulu esimeni senjongo yokusindisa komuthi wesilungu. Umuthi wesilungu wenzelwe kuphela ukuzidumaza izinhlungu nokunikeza ikhefu isiguli. Kanti ikhambi yilonalona elelapha lisindise ngokuqonda ngqo emsukeni ophemba izinhlungu. Indlela eliye lisebenze ngayo ngeyokuyichukumeza izinhlungu ziqale ngokuvuka, lokhu-ke kuba iyona ndlela yemvelo ebuyisela ngayo impilo esigulini. Amakhambi akwenza lokhu ngobukhulu ubungcwethi bobuciko bobunono obumangalisayo.

Nanxa amakhambi (imithi) engenayo ingqikithi yesikalo sokuwasebenzisa njengaleso esisemithini yesilungu, ukuze ezwane negazi adinga ukwenziwa abelula athathwe ngamathamo amancane ayangokuya ezwela egazini. Lesi isenzo sokukala esinikeza amandla emvelweni yokubumba nokubuyisela impilo esigulini. Ngalokho-ke kuyahlaluka kube sobala ukuthi ukuthungatha ulwazi lwamandla aphilisayo, aba kulelo nalelo khambi ngokulandela emkhondweni wemvelo. Singagcizelela ekutheni iyona ndlela eqotho yokufuna ulwazi lwamandla aphilisayo nangenxa yokuthi ulwazi olwathungathwa emikhondweni yemvelo neyomdabu selaveza izibonakaliso ezisobala zemisebenzi eseyaba nezigidigidi zezinkulungwane zeminyaka.

3.6.5 UKUBALULEKA KOMBALA EMITHINI

UNgubane (1977:112) uveza ukuthi umbala ubamba iqhaza elibalulekile kakhulu nelihlobene nokwelashwa kwezifo ezidalwa noma ezakhiwa abathakathi. Imibala okuyiyona ebaluleke kakhulu, yile elandelayo.

Omnyama, obomvu kugcine omhlophe. Ngokwesintu le mibala imele izimo ezingefani. Kakhulukazi le emibili, omnyama nobomvu. Omhlophe wona njalo uhlala umele ubuhle noma okuhle.

UNgubane (1977:112) uyakufakazela lokhu kanje:

The important symbolic colours are black (omnyama), red (obomvu) and white (omhlophe). They are used serially in that order.

The sequence is rigid and never reversed. Black and red are said to be equivocal, in that they stand for both goodness and bad. White represents only what is good.

Ukubaluleka kombala omnyama nobomvu emithni kufanele kuhambe ngokulandelana okubekiwe. Ukhondolo lokulandelana alukwazi ukushintsha luhambe ngenye indlela. Umbala omnyama nobomvu umele ubuhle nobubi kanti omhlophe umele ubuhle bodwa.

Umbala obomvu nomnyama iyadlana ngekumele, yingakho nje kwenye inkathi uma kwelashwa izifo owodwa umuthi onombala omnyama noma obomvu, uye ushiywe ngaphandle kusetshenziswe owodwa. Kanti okunye okufanele kugqame ukuthi le mithi enale mibala omnyama nobomvu, njalo kufanele ilandelwe ngomhlophe. Okusho ukuthi akuvumelekile isebenze yodwa ngoba ibanga imithelela engemihle kowusebenzisayo. Kanti omhlophe uyakwazi ukusebenza uwodwa ungalandelwa omunye (UNgubane 1977:113).

UNgubane (1977:113) uyakufakazela lokhu okungenhla kanje:

Because black and red share certain attributes one of them may be omitted, in which case we either have black followed by white or red followed by white. They both whenever black or red is used, it must be followed by white, whereas white can be used alone without being preceded by either of the others.

Umbala omnyama nobomvu ungumumba nedlelo kodwa okhalweni lokwelapha owodwa ubekwa ecaleni kusetshenziswe owodwa, uma kungomnyama ulandelwa umuthi omhlophe noma uma kungobomvu ulandelwa umuthi omhlophe. Yomibili kufanelwe

ilandelwe umuthi omhlophe kanti umuthi omhlophe awulandelwa omunye umuthi lokhu kusho ukuthi umuthi omhlophe uyisicongo okhalweni lokwelapha.

Inhlosongqangi yokusetshenziswa kwale mibala ekulashweni, kusuke kuzanywa ukulinganisa isiguli nobunjalo bendawo. Uma lokho kulinganiswa sekwakhiwe kufanele kusekelwe noma kuqiniswe ngezinye izinduku zokushanguza. Yomibili le mithi enale mibala obomvu nomnyama isebenza ukukhuculula bonke ububi nokungcola, ibuye futhi iqinise umzimba ngenhloso yokuwuvikela esikhathini esizayo.

UNgubane (1977:13) uqhubeka abeke kanje ngemfihlo equkwethwe imibala.

The three colours of traditional medicine is believed to possess power of different kind. The Zulu colour symbolism is related on the one hand to the cosmic order of day and night and on the other to the bodily functions of eating and defecating. Further pointed out that there is ample evidence in everyday expression indicating that the colour symbols are related to or associated with the cosmic order of day and night.

Imibala emithathu emithini kunenkolelo yokuthi inamandla emimoya. NgokwamaZulu umbala unguphawu oluhlobene nesimo sendalo ekhomba imini nobusuku. Ngakolunye uhlangothi ukhomba ukusebenza komzimba mayelana nokudla kanye nokuzikhulula. Kunobufakazi obenele bokuthi umbala emithini uwuphawu oluhlobene nemini nobusuku.

Ubusuku baziwa ngokuthi kubamnyama, ubumnyama bobusuku bugcinwa sebubizwa ngokuthi umnyama. Leli gama liyasebenza futhi uma umuntu ethakathiwe kuthiwa unomnyama ngoba izinto azimcaceli, kungesikona ukuthi unebala elimnyama, bese kudingeke ukuba elashwe.

Olimini lwesiZulu kukhona umbala okuthiwa umnyama kanye nonsundu. Umbala omnyama uqondiswa ezilwaneni njengezinkomo, izimbuzi, izimvu njalo njalo. Kanti umbala onsundu ubhekiswe kubantu ngokwebala lesikhumba sabo. Yingakho nje kufanele elashwe uma umuntu enomnyama ngoba uhambisana nethunzi elibi.

Yilapha-ke isiZulu sihluka kolwesiNgisi. UNgubane (1977:14) uthi kolwamaNgisi kumi kanje:

Translation of - mnyama (isiqu sesibaluli) is black/dark as there is no isiZulu terminology to discriminate between the two.

Isihumusho -mnyama sikhomba isiqu seibaluli kanti ngesiZulu munye umbala omnyama awukho obizwa ngelinye igama.

UNgubane (1977:14) uthi umbala omhlophe umataniswa nokukhanya kanti negama lalo mbala omhlophe lingena ngaphansi kwesichasiso bese kuthi ucezwana kube isiphawulo. Ukukhanya, leli gama liyibizo, kodwa ngokusempeleni isiqu salo ngesesenzo –khanya. Umbala omhlophe, nombala okhanyayo kuke kusho into eyodwa kuncike ekutheni kusetshenziswe kanjani emshweni. Okufanele kugqame lapha ukuthi umbala omhlophe umele izinto ezinhle ngempilo okungaba izinhlanhla, isimo esihle sempilo. Umbala omhlophe muhle ngoba ziningi izinto ezinhle ezenzekayo uma kukhanya.

Kanti ebusuku kusuke kumnyama, yonke le nto kade yenzeka emini, iyama ingabe isaqhubeka, ngenxa yokuthi asiboni ebusuku ngoba kumnyama nabathakathi basuke sebethole isikhathi sokuqhuba imisebenzi yabo emibi yokuthakatha. Ubusuku buyingozi ngoba kumnyama akubonakali, nezigcwelegcwele ziba namandla zigcweleze abantu abangenacala bebe bengaboni, lokhu okungasho ukuthi abanecala bona kufanele bagcwelezwe.

Lobu bumnyama ngokukaMnqayi (2009) buhlotshaniswa nomuthi onombala omnyama okuthi uma usetshenziswa, wenze izinto zalowo onomnyama zinyakaze zinyakaziswa yilo muthi ngoba phela unamandla obumnyama.

UNgubane (1977:115) ufakaza kanje:

It is during the day that people participate in social activities. They depend on the light of the day to see. So in the darkness of the night they cannot see, and if one cannot see all sorts of dangers may lurk. During the night, people withdraw from social activities. Sick people become sicker, and sorcerers are said to be at work performing their antisocial practices. Herein lies the relevance of the equivocal power of black medicines while they are dangerous, they are nevertheless necessary to make a person strong and powerful.

Ngesikhathi sasemini abantu bazenzela izinto zabo. Ukwenza kwabo kuncika kakhulu ekukhanyeni kwelanga. Ngakho ebusuku abantu bahlala endlini. Isikhathi lesi lapho abantu izinto sebenzenzela ngaphakathi ezindlini. Izifo zidlana ngamandla uma sekuhwalala. Abathakathi ngalesi sikhathi basuke bephansi phezulu bethakatha. Kungenxa yalesi sizathu ukuthi ukusetshenziswa komuthi omnyama ngoba wenza umuntu aqine.

Ubusuku nemini buhlukaniswa ukuphuma nokushona kwelanga. Uvivi nokuhwalala kunombala obomvu. Uvivi lona luqala lubomvu ilanga liphuma, luye luye kuphele ukuba bomvu kuqgame, kanti ukuhwalala uma ilanga seliyoshona, kuya ngokuya kuba bomvu. Umbala obomvu ufana nombala wegazi.

Esizweni esinsundu ikakhulukazi samaZulu uNgubane (1977) uthi umbala obomvu uba solimini, okusho ukuthi ungechaze amabhadi nezibusiso. Uvivi luthatha isimo esiphakathi, okungukuthi ukufiphala nokuqundeka kombala welanga kumema ubumnyama obugcina ngokumboza ukukhanya.

Ngenxa yokuthi umbala okhanyayo umsulwa awunamagingxigixi. Umbala obomvu uhlanganiswa nomnyama, noma-ke omnyama nobomvu ungamela izinto ezifanayo. Umbala obomvu uqhathaniswa nomnyama ukhomba okuningi okuhle bese iba ncane ingozi.

UNgubane (1977:116) uhambisana kanje nalokhu:

The red is not used in everyday expression in its moral sense to describe misfortunes and blessings. This is understandable, for life situations are thought of as either good or bad. The dim twilight represents the between position, where the dimness represents the something of darkness as well as something of light. Because light is pure and unambiguous, red is identified with black, even though black and red do not represent the same things. Red compared with black represents less danger and more good.

Umbala womuthi obomvu awusetshenziswa empilweini yansukuzonke. Lokhu kuqonda kuchaza ukuthi isimo sawo esingakhomba amabhadi noma izibusiso. Kanti ukuzotha ngokukhanya kumele ubumnyama nokukhanya, ngoba ukukhanya bumsulwa abunawo amathizethize. Bese kuthi lo obomvu umantaniwa nomnyama yize ingamele izinto ezifanayo. Obomvu uma uqhathaniswa nomnyama lokhu kwehlisa izinga lobungozi bese kwanda ubuhle.

Lokhu kungakhonjiswa ngezindlela eziningi. Esimweni lapho kushanguzwa isiguli, uMshengu inyanga simncaphuna kuMyeza (1999) uveza ukuthi kusetshenziswa umuthi omnyama nomhlophe. Umuthi omhlophe uyafakwa uxutshwe nomnyama ngesizathu sokwehlisa inkathi yokuba ndikindiki okuhlotschwaniwa nokuba sebangeni eliphakathi ekwelashweni, ngesikhathi umuthi omnyama uzobuye umiswe ngokuhamba kwesikhathi, bese kusetshenziswa umuthi omhlophe. Isizathu somuthi omhlophe ukukhanyisa ngokuthi ahlanzeke lowo owelashwayo.

UNgubane (1977:116) ubeka kanje:

In cases where only black and white treatment is performed, something of the white medicines is added at some point to the black medicines. This is said to minimize the period of neutrality of being neither sick nor healthy which is associated with the in between stage in treatment when black medicines are stopped to be later replaced by white medicines. It is however unnecessary to add white medicine to the last red medicines, because red medicines have goodness in themselves which bridges the gap between red and white treatment with red medicines the stringent abstinence that accompanies black medical treatment is relaxed, which suggests that less danger is associated with them.

Uma kwelashwa kuyenzeka umuthi omnyama uhlanganiswe nomhlophe. Lokhu kusuke kwenzela ukwehlisa isimo sokuphelelwa ngamandla lapho umuthi omhlophe ungasadingekile ukuba ulandeliswe ngobomvu ngoba obomvu unobuhle bawo obuvala igebe phakathi kobomvu nomhlophe. Ngokujwayelekile kusuke kungasadingekile ukuba omhlophe umuthi ulandelwe ngomunye umuthi ngoba indlela isuke isikhanya. Lokhu kuchaza ukuthi ukwelapha ngomuthi omnyama kusuke sekwehle namandla obungozi obumantaniswa nawo.

Imini ngokukaNgubane (1977:116) imele ukuphila nobuhle bempilo. Uma umuntu egula kufana nokuthi usuka esimweni esisemini uya esimeni esifiphele sokushona kwelanga kugcina sekuhlwile. Okuvelayo ukuthi umthakathi ukholelwa ekusebenziseni umuthi omnyama ngenxa yokuthi umele ubumnyama basebusuku. Umelaphi uzama ngawo wonke amandla ukuqhubela isiguli ebuhleni ngokusitakula ebumnyameni ngokusebenzisa imithi emnyama.

Emva komuthi omnyama, inyanga isebenzisa obomvu omele ukuba bomvu kovivi ngenkathi ilanga liphuma, lokhu kusho ukuphindisela umuntu ogulayo emini ekhomba ukuphila. Emini abantu yilapho benza khona imisebenzi eyahlukahlukene okungukuthi lo obegula ubengasakwazi ukwenza lokho athanda ukukwenza emini.

Impilo ibuyiswa ngomuthi omhlophe, okungumuthi wokugcina oletha impilo enezilokotho ezinhle (Ngubane 1977:116). Ngakho-ke ukuswanguluka ekuguleni kugaxa umnyakazo oqhubekayo usuka ecashazini lokuhlwa kuya ecashazini lasemini. Indlela esetshenziswa ukwelapha ngomuthi omnyama, obomvu nomhlophe kufanelwe lomumo ulandelwe kanjalo.

UNgubane (1977:116) uyakugqamisa lokhu okungenhla:

The daylight represent life and good health. To be (mystical) ill is likened to moving away from the daylight into the dimness of the sunset and on into the night. The sorcerer is believed to use black medicines that represent the darkness of the night.

The practitioner endeavours to drive a patient out of the mystical darkness by black medicines, through the reddish twilight of the sunrise by red medicines, and back into the daylight and life by white medicines. To regain the lost mystical health involves a person of movement from one point (night) to the other (day). The method of cure with black, red and white medicines should be accordingly looked upon as a continuous process (or transformation), rather than as an opposition between black and white.

Imini imele impilo enhle, ngakho-ke ukugula kusho ukusuka esimeni sasemini uyongena esimeni esifiphele sokushona kwelanga bese kuyahwalala. Kunenkolelo ukuthi abathakathi basebenzisa imithi emnyama emele isimo sobusuku.

Izinyanga zisebenzisa imithi emnyama nazo ukukhipha isiguli ebumnyameni kokugula. Imithi ebomvu imele imisebe yokuphuma kwelanga okusho ukungena esimeni sasemini, bese kuthi umuthi omhlophe ukhanyisa impilo. Ukusetshenziswa kwalemithi ngokulandelana kuqala omnyama kuze obomvu kugcine omhlophe kuba yinto eqhubekayo ngenhloso yokuwelisa ogulayo empilweni ekhanyayo iqhubeke njalo ikhanye.

Kunomunye umbala owabelana ngomumo wezincazelo nale mibala emithathu, okungomnyama, obomvu nomhlophe. Lona umbala oluhlaza. Usetshenziswa ekubizeni umbala wemvelo wezimila, wolwandle, wamanzi kanye nesibhakabhaka.

Kanti liyaphinda lisebenze leli gama lalo mbala ukuveza ukuthi into ephekiwe ayikavuthwa noma ayiphekiwe noma ayikavuthwa ngokwemvelo njengezithelo nje. Ngasohlangothini lwezithelo vele ziba luhlaza ngokombala uma zingakavuthwa (Ngubane 1977:116).

UNgubane (1977:117) uyakufakazela lokhu okungenhla:

The green colour also shares semantic characteristics with three colours. This term refers to vegetation, the sea, the water, the sky, are all green.

Umbala oluhlaza wabelana ubudlelwane mayelana nomumo wesemantikhisi kweminye imibala ethinta ezinye izinto. Lokhu kuba izimila, amanzi olwandle, isibhakabhaka konke kubizwa ngokuthi kulahlaza ngombala.

Okunye okuvelayo ukuthi umbala omnyama, obomvu, omhlophe noluhlaza iyona kuphela esetshenziswa ukwakha isenzukuthi eseluliwe ukugqamisa umbala lowo okukhulunywa ngawo. Izenzukuthi zizohlelwa ngokwemibala kanje:

Ezifaka umbala omnyama:

- Kumnyama **khace**---- kusho ubumnyama bobusuku.
- Kumnyama **bhuqe**---- kusho ubumnyama belahle.
- kumnyama **tsu**----- kusho ubumnyama kokusha.

Ezifaka umbala omhlophe:

- Kumhlophe **qwa**---- ubumhlophe bendwangu.
- Kumhlophe **nke**---- ubumhlophe obukhanyayo
- Kumhlophe **wu**---- ubumhlophe bezinwele.

Ezifaka umbala okhanyayo:

- Kukhanya **bha** ----- ukukhanya kwasemini
- Kukhanya **nge**---- ukukhanya kokuvuleka komnyango
- Ezifaka umbala obomvu
- Kubomvu **klebhu/ tsebhu**---- ububomvu begazi.

Ezifaka oluhlaza

- Kuluhlaza **cwe/ tshoko**----ubuluhlaza becembe.

Isenzukuthi **cwe** ubeka kanje ngaso uNgubane (1977:118):

The ideophone cwe which describes green /blue emphasizes the clearness and purity of the colour, and in this form green / blue luhlaza) is identified with white in the symbolic language. Water is green / blue (amanzi aluhlaza) and water is always used in the white contextual sense. Some treatment may not be performed if the sky is overcast, because the (green / blue) sky is regarded as an important white symbol.

Isenzukuthi u-**cwe** sichaza umbala oluhlaza ogcizelela ukuhlambuluka nokuhlazeka kombala. Lo mbala uyamataniswa nombala omhlophe ngolimi lwezimpawu. Amanzi aluhlaza kanti ayasetshenziswa esimeni sobuhlophe. Yingakho nje ukwelapha akuqhubeki uma isibhakabhaka sisithwe ngamafu ngoba isibhakabhaka naso sithathwa njengophawu olumhlophe.

Kuneminye imibala engakwazi ukusetshenziswa ukwakha izenzukuthi eziluliwe.

UNgubane (1977:119) ubeka kanje ngaleyo mibala:

- *Brown (nsundu) associated with the isundu palm tree and its brown fruits, which are also known as amasundu.*
- Umbala onsundu umantaniswa nombala wesihlahla samasundu.

- *Yellow (phuzi) associated with the light yellow coarse pumpkin called iphuzi.*
- Umbala ophuzi wona umataniswa nesimila ithanga elimbala uphuzi.
- *Grey (ngwevu or mpunga) both words means a mixture of black and white hair. Also resulted to the impunga.*
- Imbala ongwevu noma ompunga ikhomba inhlanganisela yombala omnyama nomhlophe.
- *Pink (mpofu), also tan and tawny colour, associated with the colour of eland skin. The eland is called impofu.*
- Umbala ompofu umtaniswa nombala wenyamazane impofu.
- *Orange (mthubi) the thick yellow milk of a cow after calving is umthubi.*
- Umbala omthubi ususelwa embaleni wobisi olusha lwenkomo esanda kuzala.
- *Purple, (nsomi) the reddish winged starling bird is called insomi.*
- Umbala onsomi uba nemibala ebomvana etholakala kule nyoni ebizwa ngesomi.

Siqhubeke nokubaluleka kombala emithini yemvelo. Ubuhle bomuthi omnyama buvezwa umbala omhlophe wegwebu eliphuphuma uma uphehlwa. Akukho okwenziwa ngaleli gwebu, liyayekwa nje likhihlikele phansi.

Uma siphendukela kumuthi omhlophe, igwebu lawo eliqubuka ngokuphehlwa ligcotshwa ebusweni nasezingalweni ukugcizelela ubuhle bomuthi. Ngakho-ke ukwelashwa ngokwesiNtu kusho ukusuka esimeni esithile uye kwesinye, okungumngcoshogcosho wokuphuma ebumnyameni bobusuku uye ekukhanyeni okuhle kwasemini.

Yingakho nje uma ogulayo esebenzisa umuthi omnyama endle, uma eseqedile akabe esabheka emuva ubheka phambili. Lokhu kuwuphawu lokushiya ububi emuva, uqhubekele kwikusasa elihle elinokukhanya.

UNgubane (1977:120) uyifakazela kanje le nkulumo:

The goodness contained in the black medicines is symbolized by the white froth that comes up when it is beaten. The white froth is not used, however, but it is brought out as an indication of the equivocal nature of blackness. By contrast, with white medicine the froth is smeared on the face and arms to emphasized the goodness of the medicines, So treatment represents a transformation that is a process progressing from the darkness of night to the goodness of daylight.

Ubhule bomuthi omnyama uma kwelashwa ugqanyiswa igwebu elimhlope eliphuma ngesikhathi uphehlwa. Leli gwebu alenziwa lutho ngoba lihambisana nesimo somuthi omnyama. Kodwa elimhlophe eliphuma emthini omhlophe ngenkathi uphehlwa liye ligcotshwe ebusweni nasezandleni ukugcizelela ubuhle bomuthi. Lokhu kuveza uphawu lokuwelela kusuka esimweni esimnyama kuya esimweni sokukhanya.

Umngezelelo ohambisana nezimpawu zincazelo osebenza okhondolweni lombala emthini. Lokhu kuyadlelana nomqondo wokushisa nokubanda. Ukugula kuncikene nokushisa. Imithi emnyama nebomvu yelapha ukugula komuntu. Ngakho-ke le mithi ngaphambi kokuba isetshenziswe iyashiswa ngezindlela ezahlukene (Myeza: 1999)

Ingaphekwa ibile, ishiswe odengezini kuhogelwe intuthu kuphinde futhi kuncindwe odengezini. Uma siphonsa iso emthini omhlophe, kuyavela ukuthi awuphekwa wona, usetshenziswa uluhlaza. Leli gama luhlaza linezincazelo ezibelethene. Incazelo yokuqala isho ubuluhlaza bombala wotshani nesibhakabhaka kanti eyesibili, isho into engaphekiwe noma engavuthiwe. Ngasohlangothini lomuthi omhlophe akuchazi ukuthi uluhlaza ngoba unjengotshani kanti akusho ukuthi usuke ungavuthiwe kodwa usuke uvuthiwe, ngokomgomo awuphekwa njengalena eminye kodwa wona uyacwiliswa ukuze uhlangane kahle namanzi.

UNgubane (1977:120) uvumelana kanje nalokhu:

There is in addition another set of symbolic meanings that operates within the colour symbolism. This is related to the notions of heat and cold. Illness is associated with heat. Black (and red) medicines, which represent illness, are always heated in the following ways: they may be boiled, burned into cinders to form black powdery medicines, administered as smoke arising from burning them, or heated in a container into which people dip and then suck their fingers. Turning to white medicines, they are not, that is they are taken raw (iluhlaza). There is a double meaning here of the word luhlaza, which on the one hand means green/blue and stands for goodness and on the other means what is raw or uncooked.

Kunezinye izimpawu ezisebenza esimweni sezimpawu zombala. Lokhu kudlelana nephuzu lokushisa nelokubanda. Ukugula kusondelene nokushisa. Umuthi onombala omnyama omele ukugula uyabiliswa, ushiswe ube yimpuphu kuncindwe ngokuba kushiswe udengezi bese kuthelwa amanzi bese beyancinda ngokucwilisa iminwe yonke emanzini asondengezini olushisayo bamunce iminwe ngomlomo bakhafule uma kunesidingo ngokomyalelo wenyanga. Uma sishintshela komhlophe umuthi, wona udlwa uluhlaza ungaphekiwe. Kunezincazelo ezimbaxambili mayelana negama luhlaza. Incazelo yokuqala isho umbala oluhlaza njengotshani bese incazelo yesibili ikhomba ubuluhlaza bento engaphekiwe. Kulo muthi omhlophe ubuluhlaza busho ukuthi awuphekwa kodwa uvuthwa ngokucwiliswa emanzini abandayo bese uyasetshenziswa emva kwalokho.

Umbala uphinde futhi, ubaluleke kwimihlatshelo noma imisebenzi eyenziwa emakhaya. Kusetshenziswa izilwane ngokuhlukana kwazo. Kodwa okufanele sikuqaphele lapha ukuthi imibala ayilandeli ukhondolo olusetshenziswa ngasohlangothini lwemithi. Ake sikucacise ukuthi lokhu kwenzeka kanjani. Esilwaneni esibulewe kwenziwa ngaso umsebenzi zintathu izitho zangaphakathi okufanele ziqashelwe. Lezo zitho kubalwa inyongo, umswani kanye nenazi noma inceka. Isizathu ukuthi abathakathi basebenzisa kona kakhulu ukuthakatha lowo muzi. Ngakho-ke inyongo iyaye ithelwe esiphongweni salowo mnikazi womsebenzi ukuze kube khona ukuxhumana okukhethekile nemimoya yabaphansi.

Inyongo iphinde ithelwe futhi kumunwe oyinkomba esandleni sokudla uma kungowesifazane, kanye nakuqukulu. Umunwe ophakathi umele ukukhomba ikusasa elikhanyayo elinezinhlanhla. Ngasohlangothini lwencekwa, iphanyekwa emsamo, ize iphekwe sewadlula umsebenzi bese idliwa izalukazi ezingasakhali izinyembezi zegazi.

UNgubane unikeza isizathu sokuthi kungani incekw idliwa yizalukazi:

Isizathu sokuba incekw idliwe abantu besifazane abadala, yingoba kwabesifazane abancane ingaphazamisa esimeni sokubamba ngesikhathi kwenziwa abantwana. Inyongo nencekwa zimele amandla ahlukene. Inyongo imele ubuhle nokukhanya kanti incekw imele ukungcola, ubumnyama negozi. Ngamanye amazwi inyongo ingukudla kwabaphansi njengoba nombala wayo uluhlaza njengotshani obuwukudla kwezilwane. Lokhu kuchaza ukuthi ubuluhlaza botshani busho impilo eqhakazile. Yingakho-ke nje inyongo imele impilo, umswani wona umele umbala obomvu ochaza ukuhlunyeleliswa kanti incekw yona imele ubumnyama (1977:123).

UNgubane (1977:125) uyakuqinisa lokhu kanje:

Where symbols are not strictly medicinal in usage, they need not be sequential, but can be juxtaposed and expressed simultaneously. Such orchestration is common in non-medicinal symbols. For instance, the gall as food for the ancestors is green / blue (luhlaza) like grass that is food for the sacrificial animal—food which sustained its life—life which is symbolized by green / blue, white and light. The bile therefore represents life, while chime is used to represents what red symbols stand for: transformation, and the third stomach represents what black symbols stand for: ie negative attributes of life.

Lapho izimpawu zingasetshenziswa ngasohlangathini lomuthi, inyongo yesilwane esihlatshiwe iba ukudla kwamathongo enombala oluhlaza othatha isimo sombala wotshani okuwukudla kwezilwane ezisetshenziselwa imisebenzi yamathongo, lokhu kusho impilo. Inyongo imele impilo bese kuthi ingobe imele uphawu lokuguqukela. Kanti ingobe yona imele ububi ngoba iyona esetshenziswa ukuphehla amanzi amnyama.

Ekuchazeni isejwayezi ekuhlobaniseni ukusebenza kwemibala emithini, uMnqayi (2009) ubeka ngokuthi umbala omnyama awuthandeki uvamise ukushiywa ngaphandle ngenxa yokuthi unokulandula nokuba nobungozi awunamandla, kanti omhlophe nobomvu ngakolunye uhlangothi umatani swa ngokuba namandla. UNgubane, (1977:126) uyaphika ngesimo somuthi ombala mnyama ngokungabi namandla. Ubeka ngokuthi umthelela wokulandula nobungozi bomuthi omnyama, lokho kukodwa kutshengisa amandla omuthi omnyama.

Kufanele kucace ukuthi umuthi omnyama nomhlophe, lena imibala emele izimo ezidlulele. AmaZulu ngakolunye uhlangothi abuka umbala obomvu njengombala wokuthuthukisa noma ukuwelela empilweni entsha, bese kuthi umbala omnyama nomhlophe uyizimpawu ezimele ukungaguquki kwesimo sokuphila nokufa (Ngubane:1977).

UNgubane (1977:127) Uphinde abeke kanje:

I have find difficult to accept that black symbols are conceived as having no power, since the very negative attribute they represent suggests that they have a negative influence which in itself is power. What this highlights is that Zulu see red symbols as representing transformation, transition and birth while black and white symbols represent static conditions of life and death.

Kubonakala kulikhuni ukwamukela ukuthi uphawu olumnyama lubukwa njengombala ongenamandla, okusempeleni ukuthi ububi bawo buba nethonya ezintweni ezimbi. Kanti umbala obomvu ngokwesiZulu umele ukuwelela. Omnyama nomhlophe umele isimo sempilo nokufa.

Uma siqhubeka, uNgubane (1977:126) uveza ukuthi watshelwa ngokuthi umuthi omnyama ususa ububi, amabhadi nobumnyama obemboza isiguli bese kuphonswa kwimvu ezomela uphawu lokufa kwalo muntu ogulayo. Emva kokuphuthula ukusebenzisa umuthi omnyama. Isiguli sigudluzelwa esimweni sokuphila ngokuba siqalise ukusebenzisa imithi ebomvu kusetshenziswa omhlophe omele impilo ephapheme nehlunyelisiwe enokukhanya.

I was told that the black medicines remove the evil, the misfortunes, the darkness, all of which enshrouds the patients, and cast these on to the black sheep. The patients during this period represent their symbolic death by withdraw from society which the opposite of a state of being alive. After completion of the period of treatment with black medicines, the evil of death and danger is believed to have been remove. After this red medicine is introduce as a symbol of transformation.

Sometimes white medicine is not added to the last dose of red medicines, because red medicines in themselves contain sufficient goodness to bridge the gap between red and white (Ngubane 1977:126-27).

Okuvelayo ukuthi umuthi omnyama ususa ububi amabhadi nesinyama, konke lokhu kumboza isiguli. Kufakwa esilwaneni imvu emnyama. Ngalesi sikhathi isiguli siba sesimweni sokuba sengathi sishonile ngokuhoxa kumphakathi okuyisimo esithathwa njengesokuphila. Emva kokuphuthulwa ngokwelashwa ngomuthi omnyama, kunenkolelo yokuthi ukufa nobungozi busuke sebudlulile.

Kwesinye isikhathi umuthi omhlophe awube usafakwa kulo bomvu ngoba umuthi obomvu ngokwawo nje umumethe ubuhle obenele obuvala igebe phakathi kobomvu nomhlophe.

Njengoba kuke kwavezwa ekuqaleni ukuthi le mibala iyadlulana ngokukhethekile mayelana nomumo noma ukhondolo oluphathelene nezilimi. UNgubane (1977:129) ubeka umbono wokuthi ngokwamaZulu bonke ubufakazi bukhombisa iqiniso elithi le mibala inokubaluleka okukhethekile ngenxa yenkambiso yamasiko nezimpicotho.

Okuvelayo kulokhu kuhlaziywa kwemibala yemithi, wukuthi izimbangela zezifo nokulashwa kwazo kuma emisukweni emithathu. Owokuqala umsuka wokulunga, owesibili owemvelo, owesithathu owomlingo ngokufiphala. Asiqale ngomsuka wokugcina, ukugula kubantu akudalwa ukuthi kunezitho ezingasebenzi kahle emzimbeni, kuba yisizathu sokugcoliseka, esenzeka ngesimo esisamlingo. Ukulungisa lesi simo kudinga indlela esamlingo ezwakaliswa ngokusebenzisa imithi ngezimpawu zakhona.

Okwesibili umsuka wokugula oncike emvelweni. Ngakho-ke ukugula okunje kubizwa ngomkhuhlane. Imithi esetshenziswayo enezithako zokucindezela izimpawu ezidala ukufa. Umsuka wokuqala okungowokugcina, uveza ukuthi izifo zidalwa yizimo zenhlalo. Isibonelo: izifo ezivela ngokuthakatha. Okufanele kugqame lapha ukuthi abathakathi abazwani futhi abakuthandi ubuhle, yingakho nje kunesaga esithi “ukwanda kwaliwa ngumthakathi”. Uma imizimba ilungiswe kahle, abathakathi abaphumeleli kunalokho isikhuni sibuya nomkhwezeli.

UNgubane (1977:131) uyakuqinisa lokhu:

What has emerged in this analysis is that in the causation of disease and treatment, three elements are morality, natural and mystical processes. To begin with the last one people sometimes sick not because of organic disorder, but because they undergo certain life crises which are stricken with pollution. Pollution is a mystical concept which means correction of such condition involves mystical means expressed in symbolic medicines. The second one illness are recognized as a natural process inherent in all living things. Illness of this class collectively known as umkhuhlane. The medicines used are believed to contain properties able to cure the symptoms. Finally, the dimension of morality in causation of disease is associated with social situations. eg the illness that arises from sorcery is an index of sorcerer's immoral anti- social behaviour. When people are properly balanced, sorcery bounces off.

Okuvelayo kulolu hlaziyo ukuthi izifo zidalwa yini nanokuthi zilashwa kanjani. Ngakho-ke zintathu izimbangela ezingaletha ukugula kumuntu. Okokuqala okuyimbangela lapha ukuthi kuyenzeka abantu bagule hhayi ngoba kukhona okungahambi kahle ezithweni zomzimba kodwa kuwukuthi nje umzimba unokugcoliseka. Ukungcoliseka kuyinto lapho eyenzeka samlingo. Okwesibili imbangela yokugula ingena ngaphansi komkhuhlane. Ngakho-ke imithi esetshenziwayo iba noketshezi olulwisana nezimpawu. Imbangela yokugcina ixhumene kakhulu nokugula okumbangela yakho ubuthakathi obenziwa umthakathi ngoba phela akathandi ukubona abantu bephila bengenazo izinkinga. Uma abantu beziqinisile ngemithi umthakathi uyashayeka bese eyahoxa ekuqhubekene nokuthakatha.

3.7 ELOKUPHETHA

Lesi sahluko besibheka kakhulu ulwazi lwendabuko emkhakheni wabelaphi bendabuko, abelapha kakhulu besebenzisa imimoya yamathongo beboniswa ngabadala ngamaphupho nalabo abelapha ngolwazi abalufundiswa izinyanga ezingokhokhovula besebenzisa amakhambi namakhubalo. Kuphindwe kwabhekwa imimoya kodwa kwagxilwa emimoyeni emihle. Le mimoya emihle engena umuntu athwase bese enza umsebenzi omuhle wokwelapha abantu ezinkingeni zabo ngemithi nokuqqa amafindo. Umnikelo owenziwa izinyanga ekunothiseni ulimi lwesiZulu nokwelapha izifo ezahlukahlukeni. Kwabhekwa ubunjalo bomuthi nobudlelwano phakathi kwemibala yemithi nokusetshenziswa kwayo uma kwelashwa.

ISAPHLUKO 4

4. UBUCIKO BOKWETHIWA KWAMAGAMA EMITHI YEMVELO.

4.1 ISINGENISO

Kule sahluko kuzovezwa izincazelo ezithwelwe ngamagama emithi yemvelo kanye nemithelela amagama abanawo kulowo mphakathi atholakala kuwona. Njengoba kuke kwavezwa esahlukweni sesibili, ukuthi lolu cwaningo lugxile ezinhlakeni noma eminxeni emibili okuwulimi bese kuba ezomphakathi. Lesi sahluko sizogala sibheke imithi ngasohlangothini lwesayensi ephathelene nokuqanjwa kwayo wumphakathi. Uhlangothi lwesibili luzogxila kakhulu okhalweni lolimi emithini oluthinta umnyombo wezincazelo zamagama emithi nokusebenza kwayo ethafeni lokwelapha. Lesi sahluko sizokuveza lokho ngocwaningo olwenziwe njengoba kuveziwe esahlukweni sesibili nohlelo oluzolandelwa.

Kule sahluko into eyenziwe kube ukuqoqa amagama aseqanjwe nasesetshenziwa abelaphi bendabuko abelapha ngolwazi lwesiNtu. Lokhu kwenziwe ngokuba kuvakashelwe amakhemisi adayisa imithi yemvelo, amanye atholakale ngokufunda izincwadi ezikhuluma ngemithi. Kuzoqalwa kubhekwe indlela aqambeke ngayo amagama emithi bese eyahlukaniswa ngokwemibala. Okuzolandela ukuhlonzwa kwendlela akheke ngayo amanye, bese kuba izincazelo. Izincazelo zona zitholakale ngokuba kuvakashelwe abelaphi bendabuko kanye nabanolwazi lwemithi yemvelo ngenxa yokufunda bagogoda ngayo.

4.2 UKUQANJWA KOMUTHI

Ngaphambi nje kokuba kuqutshekwe, umcwaningi ubone kukuhle ukuthi aqale ngokuchaza amagama okuyiwona awumongo wale ngxenye yesahluko. Amagama azohlaziwa yilawa: ukuqamba, negama.

NgokukaNyembezi (1992:426) ukuqamba kusho ukwetha into igama noma ukusungula into ebikade ingekho, ngaleyo ndlela ibe khona. Ngakolunye uhlongothi uNkabinde (1985:177) ukuchaza ukuqamba ngokuthi kuwukuveza into ebikade ingaziwa noma ingekho bese iba khona. Ubuye athi, ukuqamba kuwukusungula okuthile obekukade kungekho.

Ngasohlangothini lwegama, uNyembezi (1992:126) ubeka ngokuthi igama ibizo umuntu noma into eyaziwa ngalo. Igama yindlela yokubiza into noma umuntu othile.

Ukuqanjwa kwamagama ngokukaMabuza (2008) uthi lokhu kusho ukusungula igama lento okufanele ibizwe ngalo ebikade ingenalo. Uma umuntu eqamba igama usebenzisa indlela ethile yokuqamba. Ucwangingo luthole ukuthi ukuqanjwa kwamagama kwaqala eBhayibhelini. Ngakho-ke kufanele kugqame ukuthi amandla asegameni anomsuka oqala mhla kuqanjwa u-Adamu nguNkulunkulu.

Naye kuyavela ukuthi ngesikhathi eseqamba izinto lawo mandla adlulela kukho konke ukuqanjwa kwamagama. UMabuza (2008) uthi ithonya ekuqanjweni kwamagama nalo laqala eBhayibhelini lapho igama lakwazi ukuhlala engqondweni yalo oliqambile. Uma sibheka ukuthi liyini ithonya. Isichazamazwi esibizwa ngokuthi yiZulu-English Dictionary ibhalwe nguNyembezi noDent (1972:802) ithonya lichazwa kanje.

Influence, fascinate, hypnotize, overshadow, transcend. Swell, gain- increase (as a river from a tributary). Imingenela ithonyela umfula omkhulu. (The tributaries empty their water into the bigger river).

Ithonya, ukumangala, ukuhungula nesithibezi kudala ukuvuvuka bese kuyanda kuhle komfula lapho ungenela khona.

Ngokuthonya kusho ukuthi ungangenela ukhulise okuthile, ube namandla ngaphezu kwakho. Lokho okungamelayo kuthembela kuwena ngoba usuke usuyisibonelo noma isibuko sako. Ngakho-ke masiqonde ukuthi amandla egama nethonya legama konke lokhu kwaqala eBhayibhelini. Umbhalo uyakuveza ukuthi amagama aqala kanjani ukuqanjwa.

Incwadi kaGenesisise isahluko2:19-20:

UJehova uNkulunkulu wabumba ngomhlaba zonke izilwane zasendle nezinyoni zonke zezulu, waziyisa kumuntu ukuba abone ukuthi angaziqamba ngokuthini, ukuze kuthi, njengalokhu umuntu eziqamba zonke izilwane eziphilayo, lokhu kube ngamagama azo. Umuntu waziqamba amagama zonke izinkomo, izinyoni zezulu, izimila nezilwane zasendle (Ibhayibheli 1959:).

UMbuza (2008) ubeka ngokuthi igama linezinto eziningi eziyizimpawu zalokho okuqanjiwe. Ukuqamba igama kusho khona ukuthi wena oqambayo unamandla aphelele angaphezu kwalokho okuqambayo. Lawo mandla adluliselwa kithina nguMdali.

Schaefer noLamin (1992:5) babeka kanje ngalomunxa:

One major goal of this perspective is to identify underlying, recurring patterns of and influences on social behaviour.

Inhlosongqangi kulo munxa ukuveza okungaphansi nokuyithonya endleleni yokuphila yomphakathi.

Ukuhlaziya izinto ezithinta nezizungeze umphakathi kuyisifundo ngokwakho nje lokho.

uMouton noMarais (1988:7) bona basichaza kanje:

Science research is a collaborative of human activity in which social reality is studied objectively with the aim of gaining a valid understanding of it.

Ucwaningo lwesayensi ehlanganisa ukwenza kwabantu luveza okungamaqiniso ngenhlalo yomphakathi efundwa ngendlela engachemile ngenhloso yokuthola ukuqonda okuvumelekile.

Umphakathi nomphakathi unokushintsha okudalwa imithelela eminingi esingabala nje ezepolitiki, ezomnotho ezomthetho njalonjalo. Le mithelela evezwe ngenhla iphinde futhi ibambe iqhaza elikhulu uma sekuza ekuchazweni kwezinto ezizungeze lowo nalowo mphakathi. Lokhu kudala ukuthi imiphakathi yenze izinto ngokwehlukana ngoba vele ihlala ezindaweni ezahlukenene. Lokhu kuba sekuholela ekutheni izindlela abazisebenzisayo ekuqambeni izinto ezibazungezile zehluka.

Ukuqanjwa kwezinto esizibonayo ngokukaBiyela (2003) kwakuyingxenye yemikhutshana yesidalwa esingumuntu eminyakeni yenkulungwane eyedlule. Okungukuthi namanje kusenzeka ukuqanjwa kwezinto ezintsha, zinikwe amagama anezincazelo zakhona. Izibonelo ngisika elijkayo nje: amarandi amabili ahlange ayinsimbi, aqanjwa kwathiwa uDe Klerk ngoba afika ngesikhathi uDe Klerk ethatha izintambo zombuso emva kuka-P.W. Botha eNingizimu Afrika. Imali yesondlo sabantwana abatholwe ngabazali abasebancane abangasebenzi ekhishwa nguhulumeni, ibizwa ngemali yeqolo. Kuningi okungabalwa lapha, kodwa-ke lolu cwaningo alukho kulolo hlangothi lusemithini yemvelo.

UMeiring (1997:21) ukufakazela kanje lokhu okungenhla

Toponyms as propositions stating what and how man sees and experiences the world, can therefore be regarded as a kind of semantic memory which can be disclosed by means of methods and frameworks used in the study of synchronic and diachronic semantics.

Ithophonomi iqagula ukuthi ngabe umuntu yini ayibonayo futhi uyibona kanjani mayelana nomhlaba. Ngakho lokhu kungathathwa njengencazelo esegqondweni engavezwa ngezindlela kusetshenziswa izinhla kucubungula isemantiksi.

Ukuqanjwa kwezinto kubalulekile kuleso naleso sizwe, kanti kwezinye izizwe akubalulekile. Esizweni samaZulu kuyinto ebalulekile ukuqanjwa noma ukunikwa kwento igama.

UWager (1978:73) ukufakazela kanje lokhu okushwo kuMeiring (1997:22) :

The process of naming can be described as the transmission of knowledge, episodes and foresights... stored in timeless propositions. These propositions can be used as a key to recovering the motivational elements behind the name as a product of a human mind.

Indaba yamagama ingachazwa njengokudlulisa ulwazi olugciniwe. Ngakho lindlela yokuqamba ingasetshenziswa njengesihluthulelo sokuthola okungale kwegama njengomkhiqizo womqondo womuntu.

NgokukaMoyo (1996:10) uthi:

Naming giving in Bantu cultures can be influenced by a range of social, religious and cultural circumstances at the time of the child's birth.

Ukuqamba osikweni lwabantu kungathonwya izimo ezithile emphakathini, ezenkolo kanye namasiko kuncika nangesikhathi ingane izalwa.

Ngenxa yezinguquko ezilethwa ukushintsha kwezikhathi, kwaholela nasekushintsheni komphakathi ucaphazelwa izimo zempilo. Ukuveza lezo zimo zempilo, bakhetha amagama ahlukahlukene abawasebenzisa ekubizeni imithi abayisebenzisa ekwelapheni izifo. Imithi bayiqamba amagama aveza isimo semiqondo yabo, izinkolelo, izifiso nokwesaba.

UMabeqa (1998:1) ukufakazela kanje lokhu:

Naming whether of a child, daughter in law, king or place was regarded by African as a very important and spiritual events, in so much that people assigned to this task were very carefully selected. They had to be respectable and experienced people their behaviour had to be morally defensible.

Indaba yokuqamba umntwana esizweni esinsundi kuthathwa njengento ebalulekile ngendlela eyisimanga ngoba kwakungenziwa noma ngubani. Kwakwenziwa ngabantu abahloniphayo nabaziphatha ngendlela enesizotha.

Ngasohlangothini lokuqanjwa kwemithi, ukuthi kuba umsebenzi kabani noma owenziwa ngobani lowo, phakathi kwenyanga nesangoma. NgokukaDonda (2008) emibuzweni abuzwa yona uyiphendule kanje: Isangoma, inyanga nomthakathi abazange baqamba mithi, kodwa umuthi waqanjwa abantu phaqa. Abantu bolimi abaqamba imithi bayinikeza amagama ngenhloso yokuthuthukisa ulimi.

Nazo izangoma, izinyanga nabathakathi uma kungukuthi bawaqamba amagama emithi, kusho ukuthi bakwenza lokho, isangoma singakabi isangoma nenyanga ingakabi inyanga kanjalo nomthakathi engakabi umthakathi, kodwa bakwenza lokho bengabantu phaqa. Eminye imithi ngezansi kuyavela ukuthi ayinazo izincazelo ngesizathu sokuthi abelaphi baveza ukuthi nabo bayifika ibizwa kanje, umnyombo wencazela wahamba nabokuqala ababezazi izincazelo baya nazo kwelamathongo.

Baphinde baveze ukuthi uma beqeqeshelwa ukwelapha, into egcizelelwa neqhakambiswa kakhulu, ukuthi umuthi usebenza kanjani ngakho-ke izincazelo azigqanyiswa kakhulu.

Okuyinkinga kakhulu ngokukaDonda (2008) ukuthi abaqambi bayo sebadlula kulo mhlaba omagade ahlabayo ababenazo izincazelo njengoba kuyibo abaqhamuka namagama emithi eyahlukene. Olunye uhlangothi locwaningo luveza ukuthi eminye imithi yaqanjwa ngesikhathi ungakangeni okhalweni lokusetshenziswa ekulashweni kwezifo. Kuthe noma ususetshenziswa izinyanga zaqhubeka nalo igama lawo elidala. Lokhu-ke kudala ukuthi incazelo kungabi lula ukuyithola ngoba igama laqhamuka nabantu abangezona izinyanga. Kubona ekuqambeni umuthi lowo incazelo yayisho okunye okungahambisani nendlela osusebenza ngayo emkhakheni wokwelapha. Isibonelo: umavumbuka- incazelo yalomuthi isuselwa indlela omila ngayo ngokuthi imila kanye kanye. Ukusebenza kwawo usiza ekwelapheni izinduna zekhambi ngesizathu sokuthi nazo zivese zivumbuke kanye kanye kulowo esezimhaqile.

Amanye amagama emithi ayimvelo ngesizathu sokuthi awanayo incazelo. Izibonelo: amagama afana nalawa ayimvelo ngakho-ke awanazo izincazelo: ilanga, amanzi, umoya. Indlela ababeyiqamba ngayo imithi babesusela ngokubona imisebenzi imithi eyenzayo, imikhuba yayo. Okufanele kugqame lapha ukuthi ulimi olusiza inyanga ekuthakeni imithi ngendlela ephasile. UNtshangase (2009) uthi zine izindlela ezisetshenziswa ekuqambeni imithi yemvelo.

- Okokuqala, umuthi ulithola igama ngemiphumela yayo eyenzayo uma usetshenziswa.
- Okwesibili, eminye imithi amagama asuselwa esimweni umuthi owenza ngayo uma umila.
- Okwesithathu, igama lo muthi lingasuselwa ekutheni ufaniswa nani.

- Okwesine, umuthi ungalithola igama ngokuthi wona wenzani kwezinye izinto noma ezinye izinto zezani kuwo.

Igama lo muthi ilona eliba ngumhlahlandlela ekutheni uzosebanza kanjani lowo muthi, ngamanye amazwi izincazelo zamagama emithi izona ezidlala indima enkulu ekuhlahleni mayelana nendlela ozosebenza ngayo umuthi. Ulimi ilona olusiza inyanga uma yelapha izifo zilapheke bese icakula ukuzethemba. Kukhona amagama emithi angakwazi ukuveza incazelo ezogqamisa ukuthi lisho ukuthini, ngamanye amazwi liqanjwe ngendlela ecashile. Ngakho-ke amanye amagama emithi awakutsheli ukuthi lowo muthi usebenza kanjani, sekungaba ukuthola imikhuba yayo uma ususetshenziswa ukuthi wenzani.

4.3 UKUHLELWA NOKUHLONZWA KWAMAGAMA EMITHI YEMVELO

4.3.1 Indlela yokuqamba amagama emithi ngokususelwa kumabizombaxa

Igama Isakhiwo	Incazelo	Umsebenzi
1. Umbangandlala Isenzo+ ibizo. Banga + indlala	Leli gama lisho ukuhlupheka kungabikhona kudla.	Uyintelezi yokuchela
2. Isibangamlotha Isenzo + ibizo. Banga + umlotha	Ibizwa kanje ngoba ususa izithunzi ezimbi uma kufiwe kunesifo kuncindelwa esangweni.	Lona umuthi osetshenziselwa ukuncinda.
3. INzwabuhlungu Isenzo + isenzo. Nzwa + hlungu	Leli gama lisho ukuzwisa ubuhlungu	lo muthi uyintelezi yokuchela.
4. Icimamlilo Isenzo + ibizo. Cima + umlilo	Leli gama lisho ukuthi licisha konke ukushisa okusemzimbeni womuntu.	lo muthi usebenza njengentelezi yokugeza, ngisho umuntu esebenzisa amanzi ashisayo akabhucuki.

5. Indawolucwathu Ibizo + isenzukuthi. Indawo + cwathu	Lo muthi umila endaweni enezinti zamanye amakhambi.	Uyaphekwa kakhulukazi izimpande zidiliza izindende uxegeise nezikhwehlela esifubeni.
6. INdawoluthi. Ibizo + ibizo. Indawo + uluthi	Lo muthi umila endaweni enezinti zamanye amakhambi.	Usetshenziswa ekwakheni umuthi womndawe nomndiki.
7. Umdlavuza Isenzo + isenzo Dla + vuza	Ubizwa kanje ngoba uyasidlavuza isifo emzimbeni siphele nya.	Uyangena emithini yokuphalaza ngenhloso yokukhipha idliso.
8. Idlebelendlovu Ibizo + ongumnini. Idlebe + lendlovu	Leli gama lisho ukuthi lo muthi ubizwa ngoba icembe lawo lifana nelendlovu likhulu.	Lo muthi wenza imisebenzi emibili, uyaphalaza uphinde futhi ube intelezi yokuchela.
9. Udlutshani Isenzo + ibizo. Dla + utshani	Ubizwa kanje ngoba ufana nendlubu, kodwa wona izinhlamvu zawo zingaphansi kwezezindlubu ngesikalo, yingakho nje negama lincishisiwe. Umila endaweni enotshani.	Lo muthi usebenza ukuchatha.
10. Idololenkonyane Ibizo + ongumnini. Idolo + lenkonyane	Ubizwa kanje ngoba uma uthakathwe ngawo uthamba njengenkonyane.	Usiza ukubulala izikelemu nezingcili, wehlise nokudumba emzimbeni.
11. Idungamuzi Isenzo + ibizo Dunga + umuzi	Leli gama lichaza ukudunga kakhulukazi imizi la lisebenza nokudunga ububi kusale ubuhle. Lisebenza nganxazonke ngokuthakatha nokulungisa.	Umuthi wokuchatha ulungisa iqolo. Uphinde ulungise umuzi othakathiwe ngokuba udungwe kungabikhona inhlalakahle.

12. Umfanakasihlanjana Ibizo + ongumnini Umfana + kasihlanjana.	Ubizwa kanje ngoba ungumuthi omageqelana abafana bathanda ukudlala ngawo bagcobane.	Uyintelezi elumayo emzimbeni, muhle ekucupheni.
13. UmFusamvu Ibizo elakhelwe esenzweni + ibizo. Fusa + mvu	Ibizwa kanje ngoba udonti osemzimbeni uqalwa emuva ufuswe njalo uze uphume.	Lo muthi usebenza ukuchatha kakhulu izingane. Abanye baphalaza ngawo ukukhipha inyongo.
14. Igobandlovu Isenzo + ibizo. Goba + indlovu	Ubizwa kanje ngoba ugoba izifo ezinenkani uma zilashwa.	Lo muthi usebenza ukugcaba kanti futhi uyangena nasemithini yokubhema.
15. Igololenkawu Ibizo + ongumnini. Igolo + lenkawu	Ubizwa kanje ngoba ususa konke okubi, nobuhle bomzimba buba sobala njengoba nalo igolo le nkawu lisobala.	Lisiza ekuphalazeni bese uyageza.
16. Ulimilwenyathi Ibizo + ongumnini. Ulimi + lwenyathi	Ubizwa kanje ngoba ikhasi lawo liyahaya njengolimi lwayo inkomo.	Lo muthi wakha izigqabo nezigcobo.
17. Uhlambamanzi Ibizo elakhelwe esenzweni + ibizo. Hlamba + amanzi	Ubizwa kanje ngoba umila lapho kunamanzi khona.	Uyaphalaza ungowamadlozi uphinde ucancise inkulumo yedlozi ephusheni ngoba phela amadlozi atholakala emanzini.
18. Uhlambhishoshane Isenzo + isiphawulo. Hlambha + hloshane	Ubizwa kanje ngoba uyihlamvu elincane elimhlophe elandisa imbewu kowesilisa zitholakale izingane. Leli gama lichaza ukuthi lo muthi uyahlinza ngoba unameva abukhali, inyoka	Lo muthi uyaphuzwa, usiza kakhulu ekumiseleni umntwana. Uphinde uvundise imbewu kowesilisa.
19. IHlinzanyoka		Uyintelezi yokuncinda nokugcaba.

Isenzo + ibizo. Hlinza + inyoka	uma idlule eduze kwawo, isikhumba sayo siyasikeka.	
20. Ihlulelemamba Ibizo + ongumnini. Ihlule + lemamba	Ubizwa kanje ngoba umila isakhiwo sawo sifana nesemamba ngokuba nekhanjana elincane ngaphambili kuhle kwemamba.	Lo muthi ungena emithini yamalumbo.
21. Umhlwazimamba Ibizo + ibizo. Umhlwazi + imamba	Ubizwa kanje ngoba nawo udliwa zimamba ziphinde zilale kuwo. Utholakala ezweni laseMzambique.	Lo muthi ungena emthini eyelapha isigaxa esinyakaza esiswini.
22. Ukhalimele Ibizo + isingasenzo. Ukhali + mele	Ubizwa kanje ngoba ukhalima ubuhlungu obehlukene bomzimba.	Uyaphalaza ulungise isizalo uqondise ukuhamba kwefindo kwabe sifazane, unqande ubuhlungu bezinso.
23. UmKhiphampethu Isenzo + ibizo. Khipha + impethu	Ubizwa kanje ngoba ukhipha konke lokhu okungafuneki emzimbeni, njengokuthi leligama walithola ngoba wathi uma ufakwa esilondeni wazikhipha izimpethu.	Lo muthi ukhipha konke okungadingeki emzimbeni ikakhulukazi uma umuntu enesilonda.
24. IsiKhubabende Ibizo elakhelwe esenzweni + ibizo. Isikhuba + bende	Ubizwa kanje ngoba umila wenabe ube yintandela bese beyakhubeka abantu uma kwenzeka bahamba phezu kwawo.	Intelezi yokuchela.
25. ILalanyathi Ibizo elakhelwe	Ubizwa kanje ngoba uma lo muthi usukhulile ulala	Ulapha izilonda zokushiswa umlilo, uyaphalaza uphinde uvuselele amandla

esenzweni + ibizo. Ilala + nyathi	izinyathi.	ngokujiyisa isidoda.
26. Ulimilwenkomo Ibizo + ongumnini. Ulimi + lwenkomo	Umise okolimi lwenkomo ngokwamacembe.	Lo muthi welapha izinhlungu eziba sesinyeni kanye nokhwekhwe.
27. AMabelejongosi/ Umfulathelwa Ibizo + ongumnini. Amabele + ejongosi	Lo muthi umise okwamabele ejongosi.	Lena yintelezi edumaza izinhlungu emzimbeni nelungisa ukuphuphuma kwesisu kowesifazane. Uphinde usize ekulungiseni umuntu ofulathelwe yidlozi noma ochashiswa edlozini.
28. Amangwe amahlophe Ibizo + isiphawulo. Amangwe + amahlophe	Ubizwa kanje ngoba unombala omhlophe.	Usiza ekuvikeleni ukuphunza kwezinkomo.
29. Amasethole Ibizo + ibizo. Amasi + ithole	Ubizwa kanje ngoba unombala omhlophe.	Usiza ukulapha isifuba sedliso nokusangana kwenqgondo.
30. Ikhambilomsinga. Ibizo + ongumnini. Ikhambi + lomsinga	Ubizwa kanje ngoba utholakala endaweni yaseMsinga.	Uchatha izingane ezisencane, uphinde futhi uchathe abantu abadala ukunqanda izinkinga zesisu.
31. Isendelenja Ibizo + ongumnini. Isende + lenja	Ubizwa kanje ngoba izinhlamvu zimiswe okwesende lenja.	Usiza ukulapha isifuba sedliso nokusangana kwenqgondo.
32. Ishobalehashi Ibizo + ongumnini. Ishoba + lehashi	Ubizwa kanje ngoba umise wathamba okweshoba lehashi.	Uyaphalaza wenze negazi libe lihle ezinsizweni.

33. Umkhokhawehlathi Ibizo + ongumnini. Umkhokha + wehlathi	Ibizwa kanje ngoba izinto zonke ziza kuwo, uyathwebula, njengoba lisho into ehlala yenzeka ngokuphindaphindeka ngendlela efanayo.	Usebenza ukugada imali.
34. Impisikayihlangulwa Ibizo + isenzo esiphikayo. Impisi + kayihlangulwa	Ubizwa kanje ngoba uma uke wawuthinta awusuki esandleni kuba enkulu inkinga.	Uyintelezi yokuchela.
35. Umlomomnandi Ibizo + nesiqu sesibaluli. Umlomo + mnandi	Ubizwa kanje ngoba umnandi emlonyeni, wenza futhi nenkulumo yemukeleke.	Wenza inkulumo ibemnandi izwakale kahle.
36. Umahlabekufeni Isenzo + isandiso sendawo esakhelwe ebizweni. Hlaba + ekufeni	Ubizwa kanje ngoba usebenza ukuhlaba ukufa ukuqobe.	Uyachatha, uyagcaba uphinde ugqume.
37. Umoyawovungu Ibizo + ongumnini Umoya + wovungu	Ubizwa kanje ngoba udonsa imimoya.	Lo muthi kuyaphalazwa ngawo kuphindwe kuchathwe uba isikhafulo futhi.
38. Isinamesibomvu Ibizo + isibaluli Isinama + bomvu	Ubizwa kanje ngoba uyanamathela uma uwuthintile.	Uyaphalaza.
39. Umqandanewezimpisi Ibizo + ongumnini Umqandane + wezimpisi	Ubizwa kanje ngoba usebenza ukunqanda okubi ukuba kungenzeki.	Ubizwa kanje ngoba usebenza ukunqanda okubi ukuba kungenzeki.
40. Indodemnyama Ibizo + isibaluli.	Ubizwa kanje ngoba uphehla amanzi amnyama.	Ukhuza izulu, kubuywe kuphehlwe ngawo amanzi

Indoda + mnyama		amnyama.
41. Unhliziyonkulu Ibizo + isiphawulo Nhliziyo + nkulu	Ubizwa kanje ngoba uvula inhliziyo nokudla kuthandeka	Umuthi omkhulu lo wokuphalaza ukhipha amadliso adala isifuba, uqeda nokuncanuzela kwenhliziyo.
42. Isehlulamanye Isenzo + ibizo Hlula + amanye	Ubizwa kanje ngoba wehlula amanye amakhambi ngokuzwakala uma exutshwe ndawonye.	Uyaphalaza kuphinde kuchelwe ngawo.
43. Umnukambiba Isenzo + ibizo Nuka + imbiba	Ubizwa kanje ngoba uyanuka ngisho nezimbiba azihlali kuleyo ndawo lapho umile khona.	Uyaphalaza uchathe ugeza iphunga elibi, ulaphe nesichitho.
44. Intshungwanayehlathi Ibizo elincishisiwe + ongumnini Intshungwana + yehlathi	Ubizwa kanje ngoba uyababa.	Lo muthi uyancinda wehlise nokuhefuzela.
45. Umathunzentaba Ibizo + ibizo Umthunzi + intaba	Ubizwa kanje ngoba ungumuthi omnyama.	Uyagquma ukhipha izithunzi ubuye ukhishwe futhi ngomunye umuthi, uyachatha, uyachela.
46. Isidwabasomkhovu Ibizo + ongumnini Isidwaba + somkhovu	Ubizwa kanje ngoba ucishe ufane naso ngempela isidwaba somkhovu. Isidwaba somkhovu sifushane.	Lo muthi welapha imikhuhlane emikhulu nompengwe, uxengisa ukukhwehlela.

47. Ubandelamandawe Ibizo + ibizo Bandela + amandawe	Ubizwa kanje ngoba udambisa ukushisa nokubanda okudala umkhuhlane emzimbeni.	Lo muthi welapha imikhuhlane emikhulu edala ukushisa nokuzwela amakhaza. Uphinde usebenze ekulapheni amandawe.
48. Uhlabazihlangana Isenzo + isenzo Hlaba + hlangana	Ubizwa kanje ngoba ulwa nezifo ngokuhlangana nazo izihlabhe uzihlikize emzimbeni.	Lo muthi uyaphalaza ngenhloso yokudumaza izinhlungu emzimbeni.
49. Umakhandakansele Ibizo + ongumnini Umakhanda + kansele	ubizwa kanje ngoba unamageqelana amise okwensele	Lo muthi usebenza ukuvika izibango namalumbo, uphinde ukhothwe ukuvimbela amadliso.
50. Umfanozacile Ibizo + isibaluli Umfana + ozacile	Ubizwa kanje ngoba uyizindukwana ezincane.	Lo muthi uyisikhafulo sokwakha uthando entombini eshelwayo.
51. UMgogiwenhlanya Isenzo + isenzo Goga + hlanya	Ubizwa kanje ngoba wehlisa ufufunyane kumuntu ogula ngekhanda, uphinde uthibaze imimoya ehambisana namaphupho amabi.	Lo muthi uyaphalaza ukuqanda amaphupho amabi, uphinde uqinise nemfuyo ingazweli utho olubi oluhamba ebusuku.
52. Umhlabampunzi Isenzo + ibizo Hlaba + impunzi	Ubizwa kanje ngoba ulwa nezifo ngokuhlangana nazo izihlabhe uzihlikize emzimbeni.	Lo muthi uyaphalaza ngenhloso yokudumaza izinhlungu emzimbeni

53. Umhlalimakhweba Isenzo + isenzo Hlala + khweba	Ubizwa kanje ngoba uyahlala lapho unamekwe khona noma ugcotshwe khona.	Lo umuthi wamanxeba nowokunameka umbandama nezilonda ezibhibhayo.
54. Umlahlankosi Isenzo + ibizo Lahla + inkosi	Ubizwa kanje ngoba wawusetshenziswa uma kulahlwa inkosi edlizeni.	Lo muthi usetshenziswa ukulanda / ukubuyisa isithunzi somuntu oshonile, uphinde ube yimbiza yokuqeda amabala emzimbeni.
55. Umnungumabele Ibizo + ibizo Nungu + mabele	Ubizwa kanje ngoba unameva amise okwamabele etshitshi, ikakhulukazi izilinga. La meva acijise okwenungu. Yibo kanye lobu nungubalamabele obabangela ukuba abasendulelayo bawethe leli gama.	Lo muthi usebenza ezinhlobeni eziningi zezifo ezidla imithambo yamaphaphu, neyegazi nesithuthwane.
56. Umnyamawempuzi Isibanjalo sesibaluli + ongumnini Umnyama + wempuzi	Ubizwa kanje ngoba ususa isinyama esingadalwa impunzi uma ingene emgwaqeni noma endleleni yakubuka yase iyaqamula. Lo muthi uyakwazi ukususa leso sinyama yingakho ubizwa kanje.	Lo muthi uyaphalaza ukuncima izinhlungu ezigijima nemizwa kanti uyintelezi yokuchela nokugeza umzimba ngenhloso yokususa isinyama.
57. Umyezanewomfula Ibizo + ongumnini UMyeza + womfula	Ubizwa kanje ngoba lo muthi umila ngasemfuleni ulengele khona.	Lo muthi uyaphalaza ukuqeda umhayizo.

58. Umoyawezwe Ibizo + ongumnini Umoya + wezwe	Ubizwa kanje ngoba usebenza ngemimoya yabaphansi esiza izangoma zikwazi ukwembulelwa amaqiniso.	Lo muthi ungubulawu bezangoma uma zifuna ukusheshe zithole umkhondo.
59. Umuphamephu Ibizo elakhelwe esenzweni + isenzo Umuphe + phuca	Ubizwa kanje ngoba isiguli usiphuca ukugula usiphe umpilo ejabulisayo ngokuba sisinde.	Lo muthi ulikhambi eliqeda izintwala zengulube ngokuphalaza nokuchatha ngamanzi ashisayo noma afudumele.
60. Umpikayiboni Ibizo + isenzo esiphikayo Umpi + kayiboni	Ubizwa kanje ngoba wenza isitha singakuboni uma sikuhlasela.	Lo muthi uyintelezi evimbela izibango zezulu lingangeni ekhaya nxashana kuchelwe ngayo.
61. Umsingambuzi Ibizo elakhelwe esenzweni + ibizo Singa + imbuzi	Ubizwa kanje ngoba udliwa zimbuzi.	Lo muthi welapha isisu esilumayo uphinde ugeze umzimba oqubukayo.
62. Umvalasangweni Ibizo elakhelwe esenzweni + isandiso sendawo Umvala + esangweni	Ubizwa kanje ngoba usebenza ukuvala ezindaweni eziyizintuba zokungena kwemimoya emibi.	Lo muthi wokuphalaza ukukhipha izindende nenyongo yangaphezulu.
63. UNgqengendlela Ibizo + ibizo Ungqenge + indlela	Ubizwa kanje ngoba uyayicacisa indlela kulaba abasebenza ngemimoya	Lo muthi ungubulawu bendloz i othandwa yizangoma, uphinde

	yamathongo. Lokhu usiza ukuthuma imimoya yamathongo.	uchachise amaphupho.
64. Unsukumbili Ibizo + isiqu sesiphawulo Unsuku + mbili	Ubizwa kanje ngoba azipheli izinsuku ezimbili ingapholile into elashwayo.	Uyaphalaza uyachatha.
65. Intonganazibomvana Ibizo + isibaluli esinciphisiwe Intonga + bomvana	Ubizwa kanje ngoba amaqabunga anamabala abomvana njengamaconsi egazi sengathi ontanga bebelwa.	Intelezi encizayo ihambisana nogebisisila, iyachela, iphinde ixutshwe nemithi yanoma eyaluphi uhlobo yokuphalaza. Kufanele ikhishwe egazini ngesiqunga.
66. Iphindemuva Isenzo + isandiso sendawo Phinda + emuva	Ubizwa kanje ngoba usebenza ukuphindisela konke okubi emuva.	Lo muthi uyangena emithini yezibangu nasezintelezini.
67. Uphondolukabhejane Ibizo + ongumnini Uphondo + lukabhejane	Ubizwa kanje ngoba umise okophondo lukabhejane.	Lo muthi kwakhiwa ngawo izintelezi zokuchela nezezulu.
68. Usingalwesalukazi Ibizo + ongumnini Usinga + lwesalukazi	Lo muthi ubizwa kanje ngoba usetshenziswa izalukazi uma zilapha abantwana benesilonda ngemuva.	Ulapha izilonda ezinganeni kakhulukazi ezihlasela abantwana.

69. Umgadankawu / Usolo Ibizo elakhelwe esenzweni + ibizo Umgada + inkawu	Lo muthi ibizwa kanje ngoba uhlala izinkawu ngenhloso yokubheka izitha, uyisihlahla esikhulu.	Izimpande zalo muthi ziyaphalaza zingene nasemithini emhlophe. Amagxolo akhipha yonke inhlobo yeshwa. Aphinde asetshenziswe ekwakheni umuthi wokubhema.
70. Utshwalabenyoni Ibizo + ongumnini Utshwala + benyoni	Ubizwa kanje ngoba uphuzwa izinyoni lezi ezinemilomo emide emincane ezibizwa ngezincwinci.	Lo muthi ulapha umkhuhlane ezinganeni nakubantu abadala. Kusebenza amacembe ngokuba agxotshwe bese kuchathwa ngawo.
71. UVelangemoyeni. Isenzo esiphikayo + isandiso sendawo Velanga + emoyeni	Ubizwa kanje ngoba kusetshenziswa umoya uma usetshenziswa.	Umuthi ongena ezikhafulweni zokukhafa intombi.
72. Uvimbukhalo / uBhoqo Isenzo + ibizo Vimba + ukhalo	Ubizwa kanje ngoba utholakala endaweni ewukhalo.	Uyagquma uphalaze ngenhloso yokukhipha isichitho isidina. Inyama ayidliwa uma uwusebenzisa. Kufanele ukhishwe ngesiqungwa engazini. Uyangena nasezintelezini.
73. Uvukakwabafile Ibizo elakhelwe esenzweni +isandiso sendawo Vuka + kwabafileyo	Ubizwa kanje ngoba uma uwusebenzise kahle ziyakuvuma izinto ozifunayo.	Lo muthi owokuphalaza.
74. Uvumobomvu Isenzo + isibaluli	Ubizwa kanje ngoba uma uwusebenzise kahle ziyakuvuma izinto ozifunayo.	Lo muthi owokuphalaza.

Vuma + obomvu		
84. Uzipholwesalukazi Ibizo + ongumnini Uzipho + lwesalukazi	Ubizwa kanje ngoba izalukazi ziwukha ngozipho uma zibhema.	Lo muthi owokubhema.
85. Uvumamomuhlophe Isenzo + isibaluli Vuma + omhlophe	Ubizwa kanje ngoba uma uphalaze ngawo konke kuyakhanya kube mhlophe.	Ungumuthi wokuphalaza.
86. Umanzamnyama Ibizo + isibaluli Amanzi + amnyama	Ubizwa kanje ngoba nawo umnyama nje ngombala.	Usetshenziswa emthini egcolile yokuphendula idlozi. Uphinde usebenze ukulapha amanzi uma kungukuthi aphendulwa.
Udwendwelwengcuba Ibizo + ibizo Udwendwe + ingcuba	Ubizwa kanje ngoba ususelwa ekutheni abantu ababambeki uma beya lapho kukhona ingcuba. Ngakho-ke umthakathi akabe esaphunyula.	Lo muthi ufakwa emithini yokubethela eyezibangu kanye neyangaphakathi
87. Idabulaluvalo Isenzo + ibizo Dabula + uvalo		Lo muthi kuyaphalazwa ngawo kuphindwe kugqunywe

Uma sibuka ubungozi bemithi njezimila, into engalekelela ukuvimbela abantu ekungeneni enkingeni yokubulawa nokuguliswa yilezi zimila ezinobungozi ukuba nolwazi ngazo. Ukulugcina ulwazi lwazo engqondweni akwenele kodwa kusemqoka ukulushicilela phansi ukuze lulondolozeke. Ukungazi ngemithi kungumbulali futhi kungaba nomthelela omubi esizweni

Yingakho nje le mithi ebhalwe ngenhla nanokuthi isebenza musebenzi muni neminye esazobhalwa kulolu cwaningo, akuchazi ukuthi umuntu noma ubani angayisebenzisa ngokufunda lo msebenzi kuphela. Isizathu ukuthi imithi enemigomo esebenza nesetshenziswa ngayo. Lokhu kuyafundelwa ngokuba umuntu akuthwasele, afundiswe inyanga nayo egogodile elwazini lwamakhambi. Uma kukhona oyoza ukuyisebenzisa ngalolu lwazi ayoluthola kulo msebenzi, makucace ukuthi kuyofa abantu noma koduma izulu angakaze alibone. Inhloso yalo msebenzi ukuveza ukujula kwesayensi yabomdabu edinga ukuba ifundelwe ngokuyithwasela ukuze iqondwe kahle zaziwe nezipicotho zayo.

4.4 AMAGAMA EMITHI AHLUKANISWA NGOKWEMIBALA YAWO

4.4.1 Imithi yokuphalaza

(i) Yini ukuphalaza?

Kufanele kucace ukuthi kuyini ukuphalaza, okokuqala nje uNkosi (1999) simncaphuna kuMyeza (1999) ubeka ngokuthi ukuphalaza kuhlukene izigaba ezimbili. Esokuqala ukuphalaza kusiza ekugezeni igazi libe lihle kuvuleke nenhliziyo kanye neziqu zoboya, kuxegisa izindende esifubeni, isifuba sivuleke. Okwesibili kuyasiza futhi ukuphalaza uma kulashwa izifo ezigulisa abantu. Kuphinde kuvikele izimo ezifana nalezi: okuthi Siphila nomphakathi owelapha izifo ngokuphalaza bese kuthi umhlanzo uchithwe lapho sihamba khona. Lokhu kuye kungene ngezinyawo kukhuphuke njalo kuze kuyofika ebusweni.

Enye into eyenzakayo lapho echitha umhlanzo uyakhuluma lowo muntu owenza lokho ngokuthi athi bonke ububi nesidina akusale lapha kuthathwe abantu abadlulayo. Kokunye siye siphuzisane noma sibhemisane, kanti lowo ombhemisayo naye uyaphalaza ukhipha isidina noma izinduna, lezi zinduna azikhiphayo sezizongena kuwena. Imithi yokuphalaza ihlukene izigaba ezintathu, lokhu khlukana kulele kakhulu ekusebenzeni kwayo. Esigabeni sokuqala kunemithi yokuphalaza emhlophe nebomvu yokugeza igazi lomuntu osemusha ukuba lithandeke. Kanti uma kusetshenziswa omnyama kusuke kuliwa nokufa okunzima. Yonke le mithi iyelapha bese kuthi obomvu nomhlophe ugeza igazi libe lihle ezinsizweni.

Isigaba sesibili lapha-ke imithi emnyama, obomvu nomhlophe isuke isithakiwe nehambisana nayo, kulesi sigaba le mithi yelapha izifo. Yelapha izifo ezahlukahlukeni ezifana nedliso, isinyama, isigcwagcwa, izinduna, isidina kanye nesichitho. Ngakho-ke le mithi ithakwa ngendlela yokuthi isizolwa naleso sifo esikhishwayo. Kuye kuqaliswe ngomuthi omnyama bese kulandela obomvu othakwe neminye. Lo muthi unqunyelwe izinsuku, bese uyakhishwa ngomhlophe ngoba uma ungakhishwa uyaphenduka wakhe isisindo, lowo okade ewusebenzisa abe nesithunzi anqeneke abenokusabeka okuyinto engafuneki leyo (Myeza 1999).

Okwenzakalayo uma kusetshenziswa umuthi omnyama nobomvu kufanele isiguli sizile ukudla okufana nenyama, amafutha, amasi, ingulube kanye nenhlanzi ngesizathu sokuthi umuthi omnyama nobomvu awuzwani nalezi nhlobo zokudla ngoba ungakwakhela ezinye izifo.

4.4.2 Imithi emhlophe yokuphalaza

- UBhubhu
Incazelo: Ubizwa kanje ngoba uba negwebu eliningi uma usuphehliwe.
- IHlalanyosi
Incazelo: Ubizwa kanje ngoba utholakala eduzane nezinyosi kanti futhi ziyawuthanda izinyosi ngokudamane zihlala kuwo.
- INingizimu
Incazelo: Ubizwa kanje ngoba utholakala naseNingizimu.
- UBangalala
Incazelo: Ubizwa kanje ngoba ubanga ukuthi kulale ukufa egaziini.
- UDIlula
Incazelo: Ubizwa kanje ngoba wakha isimo sokuthi ububi budlule uma buthunyelwe bungahlali.

- IButha
Incazelo: Ubizwa kanje ngoba uyabutha kakhulukazi uma kulandwa abantu abadala.
- ISivumelwano
Incazelo: Ubizwa kanje ngoba uvumelana nalokho okufisayo.
- IGcina
Incazelo: Ubizwa kanje ngoba uvimba yonke into ezolandela ngasekugcineni.
- UHlonishwayo
Incazelo: Ubizwa kanje ngoba wakha isithunzi sokuba uhlonipheke.
- ISolo
Incazelo: Ubizwa kanje ngoba ukhipha isolo ezinganeni. Isolo yile ntuthu umntwana aphuma nayo kunina ngenkathi ebelethwa.
- UMadlozana
Incazelo: Ubizwa kanje ngoba ungumuthi wedlozi.
- INyathelo
Incazelo: Ubizwa kanje ngoba ubamba amanyathelo omthakathi.
- UPhakama
Incazelo: Ubizwa kanje ngoba uyasebenza ekuphakamiseni eminye imithi.
- IPhahla
Incazelo: Libizwa kanje ngoba lenza umsebenzi wokuphehla idlozi. Lingena emithini yezinkamba zokuthwasa.
- IMpophoma
Incazelo: Ubizwa kanje ngoba wenza izinto ezinhle zehle okwempophoma.
- UVelabahleke
Incazelo: Ubizwa kanje ngoba uma kade uphalaze ngawo abantu bayakujabulela.
- INhlanhla emhlophe
Incazelo: Ubizwa kanje ngoba wakha inhlanhla emhlophe, okusho ukuthi ziyakhanya izinto kowusebenzisayo.
- UVumomhlophe
Incazelo: Ubizwa kanje ngoba konke okuhle kuyavuma kowusebenzisayo.

- UNgibonisele
Incazelo: Ubizwa kanje ngoba uyakubonisa into oyifunayo.
- UQongqo
Incazelo: Ubizwa kanje ngoba ukwenza ngqo lokho esetshenziselwa khona.
- UMhlwazi
Incazelo: Ubizwa kanje ngoba uyahlwaza kwakhe-ke isimo esihlambulukile.
- IShongwe
Incazelo: Ubizwa kanje ngoba uvimba okungalungile.

4.4.3 Imithi emnyama yokuphalaza

- UMyamathi
Incazelo: Ubizwa kanje ngoba ungumuthi omnyama.
- IBhinini
Incazelo: Ayicaci kodwa wona uthelwa emakhaleni kumuntu oyithwasa.
- UMLulama
Incazelo: Ubizwa kanje ngoba usebenza ukululamisa umuntu ugulayo.
- ISidikili
Incazelo: Ubizwa kanje ngoba imiphumela kuba ukudikila ushiye phansi obuthi uzama ukukwenza.
- INyazangoma
Incazelo: Ubizwa kanje ngoba umuthi osetshenziswa izangoma ngokuphalaza.
- UMkhondweni
Incazelo: Ubizwa kanje ngoba ulandela emkhondweni yabathakathi ubhuntschise bonke ububi.
- UNdiyaza
Incazelo: Ubizwa kanje ngoba, uma usetshenzisiwe abantu bayadiyazela bangaqondi ukuthi kwenzekani.
- UMDoni
Incazelo: Ubizwa kanje ngoba uyisigezo sokugquma ukhipha isidina.
- UHlunguhlungu
Incazelo: Ubizwa kanje ngoba uyababa hha, lokhu okwenza kube buhlungu uma uwuphuza.

- UPhephelelangeni
Incazelo: Ubizwa kanje ngoba upheshethwa uma kunelanga, ukusebenza kwawo kuncike elangeni .
- Umlutho
Incazelo: Ubizwa kanje ngoba usebenza ukulutha.
- INdlabaloyi
Incazelo: Ubizwa kanje ngoba ulwa nabenzi bobubi, ngokuveza abantu abagangayo.
- INgqaqhabulane
Incazelo: Ubizwa kanje ngoba uyaqaqa okungamafindo.
- UMdaphane
Incazelo: Ubizwa kanje ngoba uyadaphuza ekufeni okugulisa umuntu.
- Ibhuma
Incazelo: Ubizwa kanje ngoba uvokomele ngokwesimo sawo awunalo ithambo.
- Amasethole
Incazelo: Ubizwa kanje ngoba impande yawo ikhipha amanzi amhlophe adle ngokushuba kuhle kwamasi ethole.
- ISimanaye
Incazelo: Ubizwa kanje ngoba usebenza ukuthi into ongafuni nayo ime nawe.
- UMdanduluka
Incazelo: Ubizwa kanje ngoba uba wujengezi uma usugxotshiwe.

4.4.4 Imithi ebomvu yokuphalaza

- UMkhuhlu
Incazelo: Ubizwa kanje ngoba usebenza ukukhuhla udoti ngaphakathi.
- UMaphipha
Incazelo: Ubizwa kanje ngoba ukhuculula konke okubi emzimbeni.
- INgwavuma
Incazelo: Ubizwa kanje ngoba utholakala endaweni yaseNgwavuma.
- UJundu
Incazelo: Ubizwa kanje ngoba uyasijunduzisa isifo singabi namandla.
- Udenda
Incazelo: Ubizwa kanje ngoba udedisa konke okubi, uxengise nezindende.

- UMdabu
Incazelo: Ubizwa kanje ngoba usebenza ukudabula inhliziyo yentombi eshelwayo ivume ngisho kuthiwa inenkani kanjani.
- INtolwane
Incazelo: Ubizwa kanje ngoba utholwa njalo ngenxa yokuthi umila ube muningi.
- UJalomu
Incazelo: Ayitholakali.
- ILabatheka
Incazelo: Inikezwe ngenhla.
- Iletha
Incazelo: Ubizwa kanje ngoba uyaletsa lokho okufunayo.
- IMPundu
Incazelo: Ubizwa kanje ngoba usetshenziselwa ukuvika impundu, abathakathi abakhahlelisa ngayo.

4.5 IMITHI YOKUGQUMA

4.5.1 Imithi yokugquma emnyama

- UBhonqo
Incazelo: Ubizwa kanje ngoba uyakubhoqoza okubi emzimbeni.
- UZangume
Incazelo: Ubizwa kanje ngoba uma kubangwa intombi wena owusebenzisayo, intombi iyakubheka bese kuthi lo omunye aphenyuke uzangume. Leli lisho ukuthi: uza ngoba uzoma ungasho lutho okufanele ngabe uyakusho.
- UGebisile
Incazelo: Ubizwa kanje ngoba uyageza ngokugcizelela, uyakhuculula.
- UGushanemfula/ UNcolosi
Incazelo: Ubizwa kanje ngoba utholakala ngasemfuleni.
- UNukani
Incazelo: Ubizwa kanje ngoba unephunga.

4.5.2 Imithi yokugquma ebomvu

- UManayi
Incazelo: Ubizwa kanje ngoba wakho isimo ensizweni uma ishela intombi ingabi noshiki kanye nenkani ime nayo insizwa.
- UMgwenya
Incazelo: Ubizwa kanje ngoba uyazidumaza izinhlungu ngokuzingwema zingamkhathazi umuntu.
- UMganu
Incazelo: Ubizwa kanje ngoba usebenza ukuqeda ubushimane ezintombini bese ziyaganwa nezinsizwa ziganwe.
- UPumelelo
Incazelo: Ubizwa kanje ngoba uletha impumelelo kowusebenzisayo.
- Isitholwane
Incazelo: Ubizwa kanje ngoba ukwenza uyithole into enhle oyifunayo. Ubongelwa kuthiwe uzula aze ayithole.
- IButhole
Incazelo: Ubizwa kanje ngoba wakha isimo sokuthi uyithole into oyifunayo.
- ISiqunga
Incazelo: Ubizwa kanje ngoba uqungangokuba sihlambulule amathunzi nabo bonke ububi.

Okufanele sicacelwe yikho lapha ukuthi imithi njengoba ihlukene ngokwemibala kodwa iyakwazi ukusebenza ngezindlela ezimbili noma ngaphezulu. Lokhu kuvela kakhulu emithini ebomvu nemnyama yokuphalaza nokugquma, le mithi iyasebenza ngendlela eyahlukene, njengokuthi nje imithi yokuphalaza ebomvu kuyagqunywa ngayo, kanjalo nemnyama yokuphalaza kuyagqunywa ngayo futhi.

Yingakho-ke njengoba ngenhla kuvela imithi yokugquma ebomvu nemnyama incane ngokwesibalo. Kungenxa yokuthi le yokuphalaza iyaphinda futhi kugqunywe ngayo. Isizathu ukuthi phela ngokwesiNtu uma kwelashwa isifo, siqhanyukelwa ngezindlela ezahlukene ngokuphalaza, ngokugquma, ngokuchatha, nangokuthoba ukuze singabi nandawo yokucasha.

4.6 IZIMBIZA ZOKUCHATHA

- **UMkhuhlu**
Incazelo: Ubizwa kanje ngoba usebenza ukukhuhla udonti ngaphakathi.
- **UMnyamathi**
Incazelo: Ubizwa ngoba udala isimo esimnyama kumuntu okwenza kabi.
- **UMpikayiboni**
Incazelo: Ubizwa kanje ngoba wenza isimo sokuthi ukufa kuhluleke kungaboni lapho kufanele kugadle khona.
- **UMkhwangu**
Incazelo: Ubizwa kanje ngoba uyisigezo sangaphakathi.
- **UQonsi**
Incazelo: Ubizwa kanje ngoba induku iyaqonsa kolusebenzisile.
- **Umbhadlangu**
Incazelo: Ubizwa kanje ngoba ulwa nento enza kabi ngokubhadluka njengombani wezulu ungena endlini usuthambile uma kushiswe lo muthi.
- **UMnungumabele**
Incazelo: Ubizwa kanje ngoba unameva afana nenungu angamaququvana okwamabele etshintshi.
- **UBulibazi**
Incazelo: ubizwa kanje ngoba wakha isimo sokulibala kubathakathi nakwisifo.
- **UNtangazibomvana**
Incazelo: Ubizwa kanje ngoba unemibala ebomvana njengemaconsi egazi engathi ontanga bebelwa.
- **UMqaqongo**
Incazelo: Ubizwa kanje ngoba uyaqaqa.
- **UMwelela**
Incazelo: Ubizwa kanje ngoba wakha isimo sokuwelela ekuphileni kumuntu ogulayo.
- **INguduza**
Incazelo: Ubizwa kanje ngoba uguduza yonke imithambo yegazi ukhipha ukugcola.
- **UMathunga**
Incazelo: Ubizwa kanje ngoba uthunga zonke izindawo ezivekezwe ukufa buqine ubudoda bendoda.
- **UMBola**
Incazelo: Ubizwa kanje ngoba uyakubolisa ukufa ngaphakathi.

- INcotha
Incazelo: Incazelo ayicaci kahle.
- UNsukumbili
Incazelo: ubizwa kanje ngoba azipheli izinsuku zeve kwezimbili engasindile ogulayo.
- USwazi
Incazelo: Ubizwa kanje ngoba isimo sawo sifana nesoswazi kanti ushaya kabuhlungu njengalo uswazi.
- UMalala
Incazelo: Ubizwa kanje ngoba uyalalisa, isifo sivele silale.
- UMvuthuza
Incazelo: Ubizwa kanje ngoba uyavuthuza kohlangana nakho okuyisifo.
- UMthanjana
Incazelo: Ubizwa kanje ngoba unamathanjana amancane.
- USingalwesalukazi
Incazelo: Ubizwa kanje ngoba usingwa izalukazi.
- UPhengulula
Incazelo: Ubizwa kanje ngoba uphengulula izifo ezisegazini.
- UBangalala
Incazelo: Ubizwa kanje ngoba ubanga ukuthi ingalali induku kuwesilisa.
- UMayima
Incazelo: Ubizwa kanje ngoba wakha isimo sokunganyakazi kakhulukazi izifo egazini lomuntu.
- Isindiyandiya
Incazelo: Ubizwa kanje ngoba wakha isimo sokundiyazela kwesifo nakubathakathi.
- Undiyazi
Incazelo: Ubizwa kanje ngoba wakha isimo sokungaqondi kakhulukazi kubathakathi.
- ISisinini
Incazelo: Ubizwa kanje ngoba ubulala amashashazi ngaphakathi engadala isimo sokugathi unesichenene.
- UHlabazihlangene
Incazelo: Ubizwa kanje ngoba uhlangana naso isifo bese uyasihlaba.
- UKhalimele (incazelo inikeziwe ngenhla)
- Ulimilwenkomo (incazelo inikeziwe ngenhla)
- UMbengadlala (incazelo inikeziwe ngenhla)

- UMDakane
Incazelo: Ubizwa kanje ngoba wakha isimo sokudakwa.
- UMDlebe
Incazelo: Ubizwa kanje ngoba amacembe akhona amise okwamadlebe.
- Ugebisile
Incazelo: Ubizwa kanje ngoba ugeza yonke insila edalwa ukufa.
- Ubhoqo
Incazelo: Ubizwa kanje ngoba uyayibhoqoza into embi.
- UBhubhu
Incazelo: Ubizwa kanje ngoba wakha isimo sokubhubhuzela.
- UBumvimbi
Incazelo: Ubizwa kanje ngoba wakha isimo sokuvimba konke okubi.
- UMduze
Incazelo: Ubizwa kanje ngoba wakha isimo sokuthi izinto zibe seduze.
- UMBesa
Incazelo: Ubizwa kanje ngoba umbesa izifo zingabe zisasebenza.

Okuphawulekayo ngemithi yokuchatha ukuthi eminye yayo iyagquma iyaphalaza kanti iyakwazi ukusebenza ihamba yodwa. Ngokwabelaphi kuyancomeka ukuthi imithi iba sesimeni sokusebenza kahle uma ihambisana neminye, abelaphi bayibiza ngokuthi abafowabo lokhu kuyenza ibenamandla.

4.7 IZINTELEZI

- UMathithibala
Incazelo: Ubizwa kanje ngoba wakha isimo sokuthithibala kumuntu ozoganga.
- UNkungwini
Incazelo: Ubizwa kanje ngoba udala izinkungu kozoganga.
- UMpilo
Incazelo: Ubizwa kanje ngoba unika impilo.
- UBulibazi
Incazelo: Ubizwa kanje ngoba uyalibala umuntu ozoganga.

- UMembesa
Incazelo: Ubizwa kanje ngoba uyazembesa izilwane okuthakathwa ngazo ngokuzishisa.
- UMfingo
Incazelo: Ubizwa kanje ngoba uyafingeka umuntu ozoganga angabe esaqhubeka.
- INgevu
Incazelo: Ubizwa kanje ngoba uyaluma kanti okunye udliwa zilwane okuthiwa zingevu.
- ISigqiki somkhovu
Incazelo: Ubizwa kanje ngoba uyisiqwakelo semikhovu.
- ISiqunga sikatikoloshe
Incazelo: Ubizwa kanje ngoba udliwa ngotikoloshe.
- UMathinta
Incazelo: Ubizwa kanje ngoba uma ekuthinta ogangayo kudle yena ukufa.
- UNdiyazi
Incazelo: Ubizwa kanje ngoba wakha isimo sokudiyazela kozoganga.
- IMpinda
Incazelo: Ubizwa kanje ngoba alibe lisaphinde lithethwe icala.
- UPunyu
Incazelo: Ubizwa kanje ngoba wakha isimo sokuphunyuka uma unecala.
- IMbabazana
Incazelo: Ubizwa kanje ngoba uyababa emzimbeni.
- IPhamba
Incazelo: Ubizwa kanje ngoba uyaphambuka umuntu ozoganga aye kwenye indawo.
- USilepe
Incazelo: Incazelo ayicaci kahle ngoba wona usebenza ukuxosha umoya omubi enganeni.
- UMvithi
Incazelo: Ubizwa kanje ngoba uvithiza yonke into eza kabi.
- UPhenduli
Incazelo: Ubizwa kanje ngoba uyaphendula ngendlela enhle.
- UNyokaziphinda
Incazelo: Ubizwa kanje ngoba uyaluma.

- UZangume
Incazelo: Ubizwa kanje ngoba wakha isimo sokuthi umuntu athi uyakhuluma angunduze angazwakali ukuthi uthini.
- UMchumane
Incazelo: Ubizwa kanje ngoba uyayichumisa.
- Iphahla.
Incazelo: Ubizwa kanje ngoba uyaphehla njengoba lingena emthini yokuphehla.
- IShinga
Incazelo: Ubizwa kanje ngoba uyashesha ukuviva.
- UVendle
Incazelo: Ubizwa kanje ngoba uyavedleza.
- UZililo
Incazelo: Ubizwa kanje ngoba wakha isililo sokulangazelela.
- UMpikayiboni
Incazelo: Ubizwa kanje ngoba wenza olwa naye angakuboni. Usebenza kakhulu ezintelezini zokuchela amabutho ngaphambi kokuya empini.

4.7.1 Izintelezi zokugcaba

Izincazelo zinikeziwe ngenhla ngakho-ke, ngeke zisanikwa kule mithi elandelayo ngoba iyefana nengenhla enikeziwe izincazelo.

- UMababaza
- IBhozisi
- IMpundu
- UBani
- UMayima
- UDwendwelwengcuba
- UNukani
- UMsuzwane
- INsulansula
- UMathithibala
- IKhathazo
- UNTangazibomvana
- UMthathi
- IMbhozisi emhlophe
- UMzilanyoni
- UMpikayiboni

4.8 IMITHI YOKUKHIPHA UMTHAKATHI EMZIMBENI (Inyongo)

- IHluthe:
- Incazelo inikeziwe ngenhla.
- INtolwane:
- Incazelo inikeziwe ngenhla.
- UMdabu:
- Incazelo inikeziwe ngenhla.
- IPhahla:
- Incazelo inikeziwe ngenhla.
- IShinga:
- incazelo inikeziwe ngenhla.
- ISidala
Incazelo: Ubizwa kanje ngoba udala inhlanhla.
- ISigobo:
- Incazelo inikeziwe ngenhla.
- ISinwazi:
- Incazelo inikeziwe ngenhla.
- ISiphephane
Incazelo: Ubizwa kanje ngoba uyaphephisa okukade kungalungile.
- ISiqungwa:
- Incazelo inikeziwe ngenhla.
- IZaza:
- Incazelo inikeziwe ngenhla.
- UBhubhu:
- Incazelo inikeziwe ngenhla.

4.9 IMITHI YOKUKHULULA IMISIPHA

Izincazelo zinikeziwe ngenhla kuyo yonke le mithi engenazo izincazelo ngezansi.

- IMpinda
- INtshungu
- UMayime
- UNdiyazi
- ISinyambane
- UBhoqo
- UBuvimbi
- UDeKane
Incazelo: Ubizwa kanje ngoba udliwa izilwane ezifana nesambane.
- UKhalimele
- UMDakane

- UMdlebe
- UMduze
- UMbeza
- UMgwenya
- INdalichwathi
- INdiyandiya
- ISihlakuvasamaNdiya
- UHlabazihlangene
- ULimilwenkomo
- UMBengandlela
- ISidletshani

4.10 EMINYE IMITHI NEZINCAZELO KANYE NOKUSEBENZA KWAYO

Igama	Incazelo	Umsebenzi
Ugobho	Lichaza ukugobhoza kwamanzi ephuma emzimbeni womuntu.	Ugobho ungena emthini wokukhipha amanzi amabi emzimbeni.
Umjuluka/ isiziba	Ubizwa kanje ngoba lelapha amanzi amaningi emzimbeni womuntu ngokumjulukisa.	Igxolo lingena emithini wokwelapha umeqo omkhulu okhipha amanzi.
Umbinda	Ubizwa kanje ngoba uyabindeka umthakathi uma edla inyama kanti uzothakatha.	Lo muthi kucushwa ngawo umthakathi ngokuba uphuziswe inkomo ezohlatshwa. Amagxolo abuywe afakwe ezinsizini zezulu nasemithini yokuphalaza nokugquma.
Usondelangange	Lo muthi ubizwa kanje ngoba osondela kuwo ubanjwa ngameva agobile.	Izimpande zingena ebulawini, kanti isimila sonke singena ezintelezini zokuchela ekhaya.
Unwele	Lo muthi ubizwa kanje ngoba ususelwa emaqabungeni awo acinene namise okwezinwele	Amaqambunga ashunqiselwa umuntu ohlanyayo bese elala emva kwalokho. Izimpande

	zomuntu.	ziyaphekwa bese kuphalaziswa lo muntu ohlanyayo.
Umagwazucaca	Ubizwa kanje ngoba ususelwa ekutheni wabulala abantu abaningi ababechatha ngawo beqisa isikalo.	Isimila sonke sihlanganiswa nalezi zinduku: umdabu umsilawengwe kanye nezimpande zomnungumabele kwakhiwe imbiza yokuchatha.
Umadolwana	Ubizwa kanje ngoba unamalunga avuvukele njengamadolo.	Lo muthi ungena wonke emthini yokuchatha uma unomkhuhlane.
Ugwaleni	Ubizwa kanje ngoba kususelwa emsebenzini wawo wokuthuntubeza izinto ezihlupha umzimba womuntu.	Izimpande zingena ezihlungwini.
Umalunguzalazikhakhona	Ubizwa kanje ngoba umila ulengele laphe izintombi zikha khona amanzi.	Izimpande zenza umuthi wokuphalaza ukukhipha izindende. Zibuye futhi zisetshenziselwe ukugquma ngenhloso yokukhipha izinduna.
Impishimpishi/ umsuzwane	Ubizwa kanje ngoba ususelwa ephungeni elibi onalo.	Amaqabunga kugezwa ngawo uma kade kuthintwa inhlabathi yamathuna noma kade umba igodi.

4.11 ISIPHETHO

Kulesi sahluko kuvelile ukuthi kunomlingo emagameni emithi yesiZulu. Lokhu sikuthola ngokuthi amagama emithi yesiZulu ngokuqanjwa nangokwezincazelo angasuselwa esimweni sokuma kwawo umuthi, ekubukekeni noma ekunukeni komuthi nangendlela owenza ngayo umuthi uma umila. Amagama emithi enza okungaphezulu kunokusitshela ukuthi umuthi muni lowo. Kuvele ukuthi angumxhumanisi phakathi kwemikhuba yesiNtu nemvelo. Aphinde aveze ulwazi lwebhothani yezangoma nezinyanga zamakhambi. Lolu cwaningo lwamagama emithi yemvelo kulesi sahluko beluzama ukubamba ulwazi ngezincazelo zamagama emithi, ulwazi lwebhothani ngokwendabuko nolwazi lwamasiko esiNtu.

ISAHLUKO 5

5. IZINCOMO NESIPHETHO

5.1 ISINGENISO

Uma sekuphethwa kunesidingo ukugcizelela ukuthi umuthi uwodwa awuphonsi lutho esivivaneni solimi kodwa indlela yokukhuluma, ukusetshenziswa kwezaga, izisho, yizinyanga, neziguli kuba nomnikelo ekunothiseni ulimi lwesiZulu. Kufanele kucace ukuthi umuthi uyisihloko esiphezulu kakhulu empilweni yabantu abangamaZulu, ngenxa yokuthi umuthi ubanika impilo, ngokubavikela olakeni lwabathakathi, nokubahlahlamelisa kokuhle kwabakwenzayo. Lolu cwaningo beluhlaziya lubheka izindlela zokuthwasa ezahlukene ezithinta ukuthwasa kwenyanga eyelapha ngamakhambi siqonde imithi, isizwa imimoya ebaqhwakele.

Ucwaningo luphinde lwazama ukuveza ukuthi cishe asikho isifo esingelapheke ngemithi yemvelo kusetshenziswa izindlela zesiNtu eziqhiyeme ecosheni lendabuko. Inkinga enkulu ukuthi zibukelwe phansi, zagcina sezideleleka, laya ngokuya lehla izinga lokusetshenziswa kwazo. Zafika ezinye izizwe zatapa uju zashaya zachitha sasala sibambe ongezansi. Zafika izifo zazenzele kwaba ikwamacanca. Kuyacaca ukuthi isizwe silengelwa ifu elimnyama uma singagawuli sibheke. Ulwazi olucebile noluzikile ngemithi ingathi luthanda ukushabalala. Isizathu yiso leso engisivezile ngenhla. Lo msebenzi ugovuza inkuthalo yokuba isizwe sisukume senze okuthile ngaleso simo sokushabalala kolwazi ngemithi, ngale kwalokho amanzi azongena endlini. Ngakho-ke leyo koba inkinga eyokhungatha izizukulwane eminyakeni ezayo.

Kuzanyiwe ukusebenzisa abantu abanolwazi ukuqoqa ulwazi olwanele ngemithi. Lolu lwazi luyathembisa ukuthi luyoba usizo emkhankasweni wokulondolozwa kwamagugu esiNtu.

5.2 IZINCOMO

Uma sikhuluma ngokuzalwa kabusha kwe-Afrika, kufanele siqale ngokuqhakambisa izilimi nolwazi lwendabuko lwaboMdabu. Njengoba benza bakwamanye amazwe uma bevakashela lapha eNingizimu ne-Afrika nakwamanye amazwe, bafike bakhulume izilimi zabo zendabuko, singabala abaholi baseJemeni, eFulansi, eRashiya naseJaphane, bese kulandwa otolika abazochaza ngokuhumusha ukuthi bathini.

Mayelana nokubaluleka kolimi, uMnguni (2003:05) uphawula kanje:

Uma ufuna ukubulala isizwe bulala ulimi lwaso kuqala. Ulimi luyisisekelo isizwe esakhelwe phezu kwaso. Luliqoma elithwele amasiko, inkolo, umlando nezombusazwe zesizwe. Ulimi luyintambo ebophela ndawonye bonke abantu abazibiza ngokuthi bayisizwe.

Uma le ntambo inqamuka abantu abayisizwe bahlukana izingxenye ezimbili. Ingxenye yokuqala ngeyalabo abanamathela olimini nasemasikweni abo. Ingxenye yesibili ngeyezifundiswa ezikubona kulhlazo ukukhuluma ulimi lwabo futhi ezizama ngayo yonke indlela ukudicilela umlando namasiko esizwe saso phansi.

Izincithabuchopho ezifana noMangena (2001:09) ubeka kanje:

No nation has ever developed on the basis of a foreign language. The memory of a people is in their language and that you cannot dream in a foreign language. The memory of your cultural heritage is in your language which means that when you lose your language, you also lose your cultural heritage.

Asikho isizwe esake sathuthuka sinamathele olimini lolunye uhlanga. Inkumbulo yomuntu ilele olimini lwakhe njengoba ungeke uphuphe ngolimi lwezifiki. Inkumbulo yomphongolo wamasiko ilele olimini okuchaza ukuthi ukulahleka kolimi kusho ukulahleka komphongolo wamasiko.

Izingane zamanje akwenzi mqondo kuzo uma zibona abadala belandela izinkambiso-mkhuba, imidati nemicikilisho yesimo senkonzo yaboMdabu kanye nemithetho egcinwayo uma kufihlwa umuntu. Lokhu izingane ziye zikubone njengokuchitha isikhathi nje. Ingwadla isekutheni othisha abafundisa ulimi lwesiZulu bathola imfundo yezifiki, bayithola ngolimi lwezifiki. Le mfundo yaseNtshonalanga yabenza babanqunu ngokwamasiko abo. Umbuzo omkhulu uthi ngubani ozothuthukisa ulimi lwethu uma thina esifundileyo singafuni ukulusebenzisa?

Ngeke lwathuthuka ulimi lwethu ngokukaNtuli (2004) uma kusekhona amaZulu angafuni ukuzibiza ngamaZulu, athi angabazalwane. Lokhu kuyacaca kuhle kwamadanda esele, ukuthi lezi zifundiswa thisha ngeke zaba ngabantu abangaletha inguquko empilweni yezingane zaboMdabu, ngoba ziguliswa isifo sokungabi nayo inkomba yobubona okusho ukuthi abanakho ukuzithemba nokuziqhayisa ngobubona.

Lokhu kwakha isithombe esigqamile sokuthi imfundo abazama ukuyifunza izingane zabansundu, engekho ngoba ayisekelwe ngamasiko nobuntu boMdabu. Futhi iyimfundo engasoze yabakhona ngoba ayikho imfundo engahlangene, engancikene nomlando namasiko abantu. Iqiniso limile lithi imfundo yaseNtshonalanga iyabuhlambulula ubuntu nobuzwe baboMdabu.

Lokhu kufakazelwa uMangena (2001:09) kanje:

Asikho isizwe esiyothuthuka siziqhenye ngolimi lwabanye abantu. Inkulumo yomuntu isolimini lwakhe ngoba yilona aphupha ngalo uma elele.

Ngakho-ke kubalulekile ukuphakamisela phezulu ulimi nolwazi lwemithi yethu, sikuvikele ekuqonelweni yilezo zokufika. Lokhu okumayelana nokwehlisa isithunzi semithi nokwelapha komdabu, kwenza futhi izelelesi noma izinyangambumbulu zithathe ithuba lokuwaka abantu zithi zeyabelapha kanti zidlala ngabo okokugcina zithatha imali yabo. Ngakho-ke lokhu kufanele kuqedwe kulesi sifundazwe sakwaZulu Natali, zikhalelwe amasongo kasigonyela izigilamkhumba ukuze kubuyiswe isithunzi sesizwe (Ukhozi zingama-23 kuMfumfu, 2003). Ithemba liya lenyuka lokuthi kuzokwenzeka lokhu ngenxa yokuthi sekunezindawo lapho izinyanga ziqeqeshwa khona zithole izitifiketi zokwelapha. Le nhlabamkhosi mazi yithathele phezulu izifundiswa zaboMdabu, mazivuke zizithathe, ziphokophele ukufezekisa izwi elithi: “siyakubazi ngemisebenzi yabo.” Obabamkhulu bayishiya induku ebandla. Nakuba sibizwa ngesizwe namuhla kungenxa yamasiko, inkolo nolimi abasishiyela lona. Uma izilimi, amasiko nolwazi kwezokwelapha kungavikelwa, kuyoshabalala okombethe ubona inhlamvu yelanga.

5.2.1 Ukuthengiswa kwemithi mbumbulu

Kunezinto okufanele ziqashelwe njengezigebe ngu ezithengisa imithi mbumbulu. Uma umuntu egula noma ehluphekile kulula ukugaxela ogibeni lwezigebe ngu ngenxa yokucindezelwa ukuhlupheka nezifo. Enye yezinto ezingasiza ukwenza lokhu ukuba abantu bafunde ukuya kubantu abakuqeqeshelwe ukwelapha abanezitifikethi. Lokhu kuzogwema ukusetshenziswa kwemithi ngendlela egwegwile bese kuba nemithelela engemihle. Ukuthola imbiza noma ikhambi elelapha isifo esithile kule kakhulu, kodwa kubalulekile ukulisebenzisa ngendlela oyalelwe ngayo ukuze ekugcineni umuntu asinde.

5.2.2 Ukunyamalala kwabantu abadala abanolwazi ngemithi

Ucwaningo ngemithi neqhaza lazo kufanele lisukunyelwe kakhulu kunakuqala. Iziphethu zolwazi ezingabantu abadala ziya ngokushabalala okuyinto eyinkinga ngoba lokhu kusho ukuthi kuzogcineka izinto okungezona.

Umnyombo walokhu usuka kulaba abazama ukucwaninga ngemithi yemvelo esetshenziswa ngokwesiNtu besenenkinga ngosikompilo lwabantu abenza kubo lolu cwaningo. Izinto ezingamagugu esizwe kumele ahlonishwe abukwe njengenye yezinto ezisemqoka. Kungaba yinto enhle ukufundiswa kwezingane ngala magugu. Kungajabulisa kuyshayelwe izandla uma izifundiswa zakithi zingawasebenzisa lamagugu, kufafazwe ivangeli lobumqoka bawo.

5.3 ISIPHETHO

Imiphumela yocwaningo ikubeke obala ukuthi ulwazi ngezimila neqhaza lazo okhalweni lokwelapha luya ngokuya lushabalala. Lokho kuyinselelo enkulu esizweni samaZulu uma sizoba isizwe esithuthukile nesikwazi ukugcina amagugu aso. Kunezindlela eziningi okungenziwa ngazo lokhu. Ezinye zazo ziphakamisiwe kulo msebenzi. Indima isenkulu kulo mshikashika, nokho ithemba likhona ukuthi njengoba bekhona abamatasatasa, kumanje baningi abazobalandela kusenesikhathi ingakashabalali nya imithombo yolwazi enjengabantu abadala nabelaphi abagogodile abanolwazi olugcwele noluyilo lwale zinto okukhulunywe ngazo. Nabantu abazoba nekhono lokushicilela lolu lwazi ngendlela eyiyo, ngoba uma kungenjalo sizozithola sinolwazi olungeyilo osekoba umsebenzi omkhulu ukuthola ulwazi oluyilonalona.

Kuyacaca ukuthi akekho ozosenzela lo msebenzi kodwa yithi njengesizwe okumele sibhukule siyeke ukuba okhamisa ngithele sibe sekhaleni. Ngakho-ke kunezinto ezingezinhle okumele sizishiye uma sifuna ukuphumelela. Okunye kwakho umona, ukuzikhukhumeza, ukubukelana phansi, ukufuna ukuvela wazi kangcono kunawo wonke umuntu, ukungakwazi ukusebenzisana nabanye abantu angeke sikuqede.

Ngezikhathi zakudala abantu ngokujwayelekile babesebenzisa ukuthakatha ukuqeda izitha zabo, yize namanje besakusebenzisa kodwa okuhamba phambili ukusetshenziswa kwezulu le zandla eliyisa umuntu kwagoqanyawo ngokuphazima kweso.

Konke lokhu kubopha inthuthuko yesizwe. USomandla akasisize kusuke ubhici emehlweni sibone okuzosilimaza njengesizwe. Izimila ziyinsika nomgogodla wesizwe, kumele sizibuke ngamanye amehlo. Kufanele simbe sishone phansi sibuye nomcebo sinothe isizwe sethu njengezinye izizwe ezikwenzile lokhu zasizakala. Ngakho-ke asilahle izinto eziyimbambezela ngoba isikhathi asimile siyahamba nelanga seliyozilahla kunina.

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5.5 OKUSETSHENZISIWE

INCWADI YEMVUME (consent letter)

PRIVATE BAG X9140

PIETERMARITZBURG

3200

.....MARCH 2008/09

MTHOKOZISI MYEZA

Cell: 0720260032

Tel: 033 345 0987 w

E-mail: myezam@dact.kzntl.gov.za

Sawubona Mnu/Nkk/Nksz

**Re: Isicelo sokuphonsa itshe esivivaneni ngokuba uhlanganyele
kulolu cwaningo:**

ISIHLOKO: UCWANINGO LWAMAGAMA EMITHI NGESIZULU

**NJENGOBA ESETSHENZISWA EKULASHWENI NGENDLELA
YENDABUKO: UMBONO WENDABUKO NOWESIMANJE.**

Ngenza ucwaningo lapho ngizama ukuthola indlela ebukwa ngayo imithi yemvelo nokusetshenziswa kwayo ekulapheni izifo ngolwazi lwendabuko. Lolu cwaningo luyingxenye yeqhuzu leMaster Kulwazi Lwendabuko Amasiko Nolimi lwesiZulu. Ngicela ungisize ngokuthi ungiphendulele imibuzo elandelayo eqondene nalolu cwaningo.

Iqhaza ozolibamba lapha ngokuphendula imibuzo libaluleke kakhulu ngoba lizowunonga lo msebenzi kuhle kwemicaza egandelwe ngamantongomane. Phela isifiso esokuba yehle esiphundu ze ibahlahlamelise abothuka benonkela igcwale imiphongolo yolwazi.

N. B. Lolu cwaningo alunankece etholakalayo kobamba iqhaza.

Sayina ngomhla ka.....

(Usuku)

UHLELO LWEMIBUZO LWABELAPHI (KUSETSHENZISWA ISIQOPHAMAZWI)

INDLELA YOKWELASHWA NGOKWESINTU KUSETSHENZISWA AMAKHAMBI EMVELO.

Ingxenye yokuqala yemibuzo elandelayo kuhloswe ngayo ukuthola ulwazi ngabantu abazophendula.

1. Isibongo.....

2. Igama.....

3. ULWAZI OLUQONDENE NEMPILO YOPHENDULAYO

3.1. Iminyaka yakho	
1. 14-20	
2. 21-30	
3. 31-40	
4. 41-50	
5. 51-60	

3.2. Ubulili bakho	
1. Isilisa	
2. Isifazane	

4. IZINGA LE MFUNDO

4.1. Izinga eliphezulu lemfundo oyigogodile	
1. Ayikho	

2.Ibanga 1-7	
3.Ibanga 8-12	
4.IMfundo Ephakeme - Isitifiketi	
5. IMfundo ephakeme - iDiploma	
6. IMfundo ephakeme-Iziqu zokuqala	
7.Iziqu zemfundo ephakeme- esezithasiselwe Hons MA&PhD	

4.2 Iminyaka usebenza njengenyanga.

.....

5. Imibuzo elandelayo ibheka ubunjalo bomuthi nabelaphi:

5.1 Ngabe uyini umuthi?

5.2 Ngabe umuthi ulithola kanjani igama ogcina ubizwa ngalo?

5.3 Ngabe igama lomuthi obizwa ngalo linamthelela muni nesifo oselaphayo umuthi lowo?

5.4 Ubani okwazi ukuqamba imithi phakathi kwenyanga nesangoma, lokho ngabe kwenzeka kanjani? Nika isizathu sempendulo.

- 5.5 Ngabe igama lomuthi uma usuqanjiwe libhabhadiswa ngubani, kanjani?
- 5.6 Yini inyanga?
- 5.7 Ngabe inyanga ibuthwasela kanjani ubunyanga? Nika isizathu salokho.
- 5.8 Ngabe buthatha iminyaka emingaki ukuthwasa kwenyanga?
- 5.9 Ubani oklama leyo minyaka, futhi ukwenza kanjani lokho?
- 5.10 Ngabe basabalulekile yini abelaphi bendabuko kanye nemithi yemvelo (amakhambi) esikhathini samanje?
Nikeza isizathu sempendulo.
- 5.11 Ngokubona kwakho ngabe izangoma, izinyanga nabathandazi amandla okwelapha bawaphiwa uSomandla (uNkulunkulu)?
Nika isizathu sempendulo yakhe.
- 5.12. Kungabe uyakholwa ukuthi imithi yaseNtshonalanga ingcono kakhulu kunemithi yemvelo yaseAfrika (amakhambi) ?
Nika isizathu sempendulo yakho.
- 5.13 Kungabe uyakholwa ukuthi isibongo sakho njengoba usisebenzisa nje sichaza ukuthi usaxhumene namathongo akini?
Nika isizathu sempendulo yakho.
- 5.15 Ngabe uyavumelana nokuthi abantu abansundu babuyele emasikweni abo esiNtu?
Nika isizathu sempendulo yakho.
- 5.16 Ngokubona kwakho ngabe ukusebenzisa imithi yemvelo ekwelapheni izifo kuyindlela yokuhakambisa nokuziqhenya ngokuba ngumAfrika ?
Nika isizathu sempendulo.

5.17 Eminye imibuzo iyovunjululwa izimpendulo ezizonikwa ababuzwayo.

NGIYABONGA

